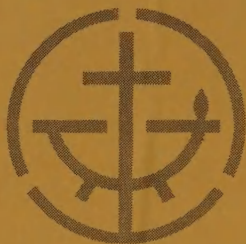


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MODERN MARRIAGE

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*A HANDBOOK*

BY *Lowman*  
PAUL POPENOE, 1888 -  
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New York

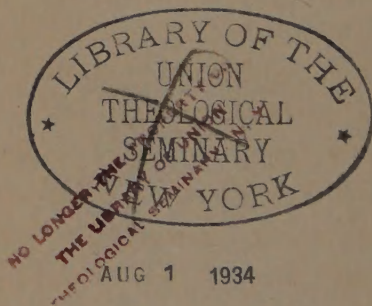
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## PREFACE

IN THE life of man, emotion plays a much larger part than does reason. In the emotional life, that part which pertains to marriage and parenthood is the most far-reaching, the most influential, and (excepting, under certain conditions, the tendency to fight) the strongest. It enters into almost every human activity. Particularly during the first half of a man's lifetime are those feelings and impulses which are connected with sex both vigorous and important. His happiness, and the welfare of society, depend largely on whether or not they are directed in the right channels, and expressed in the most desirable and satisfactory way.

The same instincts are found in the lower animals, and here they give their possessors little trouble: they take care of themselves, and the individual adjusts himself more or less automatically to his surroundings. Among men, and especially among the most highly civilized men, this has long since ceased to be the case. There are so many interferences that nature cannot take its course. The individual must have some guidance, so that he may

adapt himself to situations for which his instincts were not at all intended. Society has furnished a great deal of guidance, in the form of conventions, tabus, and the like; but this collective, traditional guidance does not meet all the requirements: it is inconsistent; it is often behind the times; and it has grown up in too haphazard a way. The institution of monogamy has become thoroughly established in man's evolution; but the conflict of all sorts of inherited impulses and desires sometimes makes the institution, and those who are supposed to be a part of it, work at cross-purposes.

That something is wrong with marriage today is universally admitted and deplored. The number of celibates, of mismated couples, of divorces, of childless homes, of wife deserters, of mental and nervous wrecks; the frequency of marital discord, of prostitution and adultery, of perversions, of juvenile delinquency, tells the story. The commonest tendency of those trying to remedy these difficulties is to attack the framework of monogamy and attempt to break it apart.

To aim at the results, instead of at the causes, of an evil is thoroughly in accord with society's customary method of handling difficult problems; it is also thoroughly inefficient, unscientific, and unsuc-

cessful. The evils can be corrected only by removing the causes, not by tinkering with the consequences. The first necessity is to recognize that the primary causes are to be found not in the field of law, or theology, or esthetics, or superstition, not even of economics, but in the field of biology. Man is first of all an animal; mating and reproduction are first of all (though much else of importance has been added to them) functions of the animal; and biology must have the first—not necessarily the last or the only—word regarding any problem that concerns them.

This book is, therefore, written from the biological point of view. It takes man as it finds him, and tries to make clear how he can fit himself into the American civilization of the twentieth century in such a way as to provide for his own greatest satisfaction and the progressive evolution of the race. These two aims must go together.

The trouble with marriage today is not, as some have supposed, that the fundamental principle of monogamy no longer accords with human nature. My thesis is that this principle is at the present time scientifically unassailable. The real trouble is highly complex, but the following aspects of it particularly require consideration:



1. Young people are not properly educated for marriage. Many of them scarcely know what marriage means.

2. They do not always have the guidance to choose mates wisely.

3. They do not understand how to conserve and foster that mutual love which is universally admitted to be the essential element of a happy marriage.

There is available in modern science a large body of facts bearing on these points: enough to clear up most of the problems that arise. It would be far beyond the bounds of a single book to include all the existing data, but I have tried here to make at least the most directly applicable part of the information accessible, in the belief that it will be of value to men who are high enough in the evolutionary scale to let reason play an appropriate part, along with instinct and custom, in directing their lives.

Until all the information at hand has been used, it is foolish and wrong to tamper with monogamy at the other end by such superficial measures as trial marriages, divorce by mutual consent, free love, abolition of the distinction between legitimate and illegitimate children, and the various other panaceas



that have been offered by impractical, though often well-meaning, advocates.

On the other hand, after the causes of internal friction in present-day marriage have been found and removed as far as possible, there will still remain some residuum of maladjustment, due to the varieties and vagaries of human nature, which must be settled by the courts. But it will be generally admitted that it is the duty of society to make this residuum as small as possible. One of the ways to do this is to apply to the whole problem the knowledge incorporated in the biological sciences, particularly in physiology, psychology, and eugenics; and this book is offered as an elementary contribution to that end. It is not concerned with traditions or prejudices; its purpose is merely to examine the problem of marriage (that is, the establishment of a life-long home, by one man and one woman, for their mutual benefit and for the production of children) as objectively as possible, and to suggest some of the directions in which adjustments are to be sought.

The book is addressed to men, primarily because I happen to belong to that sex myself, and do not feel qualified to write for women. Woman's part is important, and should be provided for by an educa-

tion quite different from that which most girls now receive. But under present social conditions man's part is perhaps more important, since he is ordinarily expected to take the initiative in most matters pertaining to marriage, and is even held responsible in a large part for the education of his wife.

In limiting myself to the biological aspects of the questions involved, I do not ignore, or fail to appreciate the importance of, the many others—the economic factors, for instance, which are often decisive; and the so-called spiritual aspects. I do not discuss them here, for the obvious reason that a small book cannot cover all the phases of marriage—a subject almost as broad as life itself; and for the further reason that the biological facts are the foundation of all else. If these are sound, it should be possible to make economic and social conditions square with them, and to erect the so-called higher values into as fine a superstructure as one desires. But if the biological foundations are rotten, any temple built on them to house the Good, the True, and the Beautiful will soon totter to its ruin.

In the preparation of this book I have profited by the contributions of numerous friends, particularly Dr. Mary Lawson Neff, neurologist, of Los Angeles, Calif.; Professor Roswell Hill Johnson of the Uni-

versity of Pittsburgh; Arthur Stockdale of Mexico, D. F.; Dr. K. M. Bowman, chief medical officer of the Boston Psychopathic Hospital; F. O. Popenoe of Altadena, Calif.; and a number of my former colleagues on the staff of the American Social Hygiene Association, New York, N. Y., namely, Dr. Paul S. Achilles, Dr. Walter M. Brunet, Dr. M. J. Exner, Dr. Valeria S. Parker, and Dr. Thomas A. Storey. While all of these and others have been helpful to me, no one except myself must be held responsible for anything that appears in the following pages.

The section on the marriage of kin, in Chapter II, was first published in *The Scientific Monthly*, November, 1923, and I am indebted to Dr. J. McKeen Cattell, editor of that publication, for permission to use it here.

PAUL POPENOE.

Coachella, Calif.,  
February 14, 1925.



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# MODERN MARRIAGE

## CHAPTER I

### WHY MARRY?

It is no part of my plan to persuade anyone into marriage. The normal young man does not need to be convinced that matrimony is desirable and if I were a girl I should not fancy being the wife of a man who married because of persuasion.

But modern marriage should be, among other things, an intelligent marriage, and as there are a number of reasons why men should and do marry, a review of these will make for a clearer understanding. Some of these reasons are more prominent in one case, some in another, but they may be grouped under three heads, which I will call comfort, children, and completion of life.

1. The desire to increase his own comfort plays a part in the marriage of many a man. He gets tired of eating at restaurants or living in boarding houses; he wants to "settle down"; and the idea

of a home of his own, with some one in it who would be interested above all in his welfare, and who would give up a large part of her life to making him comfortable, appeals to him strongly. Probably no one would claim that this is a high-minded or unselfish motive; but it exists, and it is natural. Girls, and their mothers, well know this, and take full advantage of it. It underlies the ancient and approved adage that "the way to a man's heart is through his stomach." After a young man who has been eating his meals at a dairy lunch for a few years is invited to take Sunday dinner with the family once or twice, and is casually told that "Katherine made these biscuits" or "Katherine baked this cake," he is in a frame of mind to become a "prospect."

I have mentioned this type of influence first, because it is possibly the oldest. It may be that economic reasons led to marriage even before the interests of children were recognized, and long before man was sufficiently developed to have any personality that would benefit by marriage. It is an ancient motive; it is almost universal; and, within limits, it is a perfectly reasonable one. Provided he believes he can give his wife as much increase of comfort as he expects to get from her, there is



no reason why anyone should feel ashamed that this motive, among others, inclines him to wed.

The results of this increase of comfort are real and measurable. It is well known that married men do live longer than single ones (not, as the cynical quip has it, that "they only seem to"); that they have fewer mental and nervous breakdowns, get into jail less frequently, and win fame oftener. The married man lives more regularly, carefully, and temperately; he gets better food, exposes himself to fewer risks, and has a higher purpose in life than has the bachelor.

The statistics are misleading to a certain extent because married men are a selected class to start with. They not only make a better showing because of marriage, but they were better men than the average before they married. The more intelligent, temperate, industrious, and thrifty men are the most likely to marry; those in ill health, with profligate habits, or otherwise handicapped, are likely to remain single or to contract irregular unions. While the better showing of the married men in life insurance tables and police reports must be interpreted from this point of view, there can be no question but that marriage itself improves a man's position in the respects I have mentioned; and most mar-

ried men can testify to this from their own experience.

### ADVANTAGES OF PARENTHOOD

2. The desire for children is another motive that influences many men. Possibly it does not play such an important part in their thoughts as it does with most women; nevertheless the number of men to whom this aspect of marriage appeals strongly is far greater than is often realized. It shows good judgment, too, for one gets as much to enrich his own life from the experience of fatherhood as from anything else in the world. I shall go into this more fully in the last chapter of the book. Not only does one benefit himself by having children, but he is also making the greatest contribution that can be made to the future of the human race, by giving it superior children; and while few men are inclined to marry merely for the benefit of posterity, yet this is a reason that cannot be properly left out of account.

This motive for marriage, like the one first considered, is among the oldest: it must have originated far back in the scale of evolution, almost before man's ancestors could be called human. A child needed the care of two parents, not of a mother

alone, if it was to prosper; hence it was necessary that the father and mother should continue to live together until the child was old enough to care for itself, instead of separating immediately after mating, as many of the lower animals do. But as one child followed another, the result was that the parents were practically bound together for life, in the interests of their children; thus the home and family became established.

### THE FULFILMENT OF PERSONALITY

3. As man became more and more civilized and educated, as he rose farther above other animals in the extent of his intelligence, the depth of his feelings, and the range of his interests and satisfactions, marriage and family life became more complicated. It was possible for an educated man to gain much more from a happy marriage than a savage could; conversely it was also possible for him to suffer more from an unhappy marriage than a savage would. The more man was able to put into marriage, the more he was able to take out of it; until it finally became beyond all comparison the greatest thing in life.

Apart from physical comfort and from children, then, marriage has come to be a necessity of mental

hygiene to modern man. It is generally regarded as the natural and desirable state for every adult who is sound in mind and body, because it is the only means of attaining the maximum of physical well-being and mental contentment. Man is so made that a lasting community of life with one of the opposite sex is necessary to his greatest happiness and highest development. In his own home he finds the material comfort, regularity, and repose that he seeks. In his children, and later in his grandchildren, he lives his own life over again—that is, he finds rejuvenation. From marriage and parenthood alike he gains a liberal education that can be had in no other way, and that is of far more importance in teaching him how to get along with people, than anything the colleges have to offer. He learns to coöperate, to give and take, to bear and forbear, to work for others as well as himself, and to realize that only by benefiting others can he benefit himself.

Because of such advantages (and others that will occur to every reader) it is not surprising that marriage has become almost a matter of instinct. No man reasons himself into matrimony: he is both drawn and driven toward it by an inward tendency. And this inner urge has existed and sur-

vived, because it was for the advantage of both the man and the race as a whole.

It is interesting to study, either in one's own experience or in history, the various "movements" that have started out to abolish marriage and to put something better in its place. They have not succeeded. Many persons now living can remember that both socialism and the so-called feminist movement began with an ill-concealed hostility toward marriage and the home. Both have, in the short time that they have existed, already come to realize that the home is something far greater than they are. They have quickly outgrown the idea that marriage was merely an institution devised by the capitalist class, or the male sex, as the case might be, for its own benefit; and while they still make some gestures of dissent, they have in fact largely got away from the delusion that they have anything better to offer than monogamy; because the latter is an outgrowth of the experience of the human race ever since it was a human race, and it would not have survived and become more widely spread in the face of all competitors (polygamy, for instance) if it had not been best adapted to the needs of man, woman, and child.

A famous advocate of "women's rights" finally exclaimed, "I accept the universe!"

"Gad, she'd better!" growled Thomas Carlyle.

### COMPETITORS OF MARRIAGE

I referred just now to the competitors of the home, which have existed for ages, but which have never made headway against the advantages which normal marriage offers to both sexes. Young men hear talk of some of these alternatives, and consider them before marriage; it is therefore worth while to consider them here. I shall again class them under three heads, as celibacy, pseudo-celibacy, and free love.

#### 1. THE BACHELOR'S LIFE

Celibacy, or a bachelor's life in which sex plays no part, has doubtless existed to a limited degree since the beginning of time, being perpetuated because (a) there are in every generation a certain number of men lacking sexual feeling, for whom mating therefore has no attractions—these naturally lead a celibate life; (b) because it has been taken up by various religions and declared to be a source of peculiar merit, at least in certain circumstances.

It is, in the judgment of most biologists, a serious misfortune that Christian theology, whose ideals are in general so high and altruistic, should have been led into this position. That it was so led is apparently not the result of any of the teachings of Jesus, but of the influence of Paul and some other early leaders. A few of these leaders took a sounder view, but could not prevail against the authority of Paul, whose opinions are set forth in the well-known seventh chapter of his first epistle to the Corinthians. "It is good for a man not to touch a woman"; thus he will be able "to attend upon the Lord without distraction," Paul declared. The reason for this attitude is too complex to be discussed here; doubtless it was partly based upon a natural and proper reaction against the licentiousness of Greek and Roman civilization in those days. But whatever the reason, the result was to put a premium upon celibacy, and to put a stigma on sex, which has done incalculable harm, and from which Christianity as a whole is only now slowly emerging. Apart from the unhappiness which it caused to individuals, it led many of the finest men and women of medieval civilization to remain childless from religious motives, while the inferior mem-

bers of the race gave birth to the next generation; so that the race was perpetuated, to an undesirable degree, only by the second-best.

Theologians attempt to justify the institution of celibacy by urging that a superior man may do more good in the world if he devotes his time and attention wholly to his work, without the distractions of a wife and children. I do not believe that this can be maintained as a general rule. Most of the good work of the world is done by the normal people who lead normal lives, happily married and with their children around them. Most of the trouble in the world is caused by the abnormal people who lead abnormal lives, either unhappily married or not married at all.

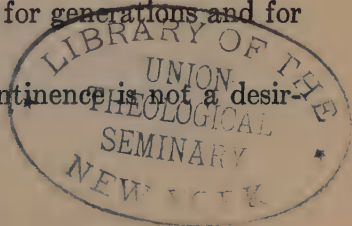
The whole tendency of the theological leaning toward celibacy has been to depreciate the normal relation of a man and woman to each other—the finest of all influences in life. Paul grudgingly allowed, "If they cannot contain, let them marry; for it is better to marry than burn"; in other words, if a man could not stifle his sex impulses, he should marry as a means of physical relief; but at the same time he was to be looked down on by the more refined and spiritual members of the community. This sort of attitude, which, to say the least, is bio-



logically unsound, has led to 1800 years of western civilization in which sex was officially regarded by a large part, if not all, of the population as something low, degrading, and indecent. The exact reverse is the truth: sex is directly or indirectly responsible for the greater part of what is best in life; and modern marriage, as considered in this book, is based on that postulate. Those who do not know this to be the truth are either ignorant or prejudiced, perhaps having been biased by the wrong kind of experience. As Henri Poincaré said, "Experience is the only source of truth," and this philosophical statement is particularly well illustrated by the attitude of people toward marriage.

As an inevitable outgrowth of the idealization of celibacy, the tendency of lecturers on "purity" and "sex problems" has always been more or less consciously to exalt continence as a desirable end in itself. Such, as far as I can remember, was the attitude of all the lecturers (themselves mostly abnormal, mentally or emotionally) I heard in my own school and college days; and I suppose that it has been the official attitude of teachers of young men, not only for years, but for generations and for centuries.

It is a false attitude. Continence is not a desir-



able end in itself, but an undesirable end. It is, on the other hand, not only a desirable but an indispensable means to an important end, namely, a successful marriage.

While educators were wrongly extolling the beauty and desirability of continence, men commonly swung to the other extreme, holding that continence was not compatible with health. This idea of "sex necessity" has been no less harmful than the idea that continence is the highest type of life.

It is probably true that a healthy, right-minded man can live a continent life for years without any mental or physical injury; and it is certainly true that incontinence, in the sense of illegitimate sexual intercourse, is likely to be much more harmful in every way than continence. But there is a middle ground, which is the only one scientifically tenable. This position is—to state it as clearly and diagrammatically as possible—that (a) the normal satisfactions of marriage and a family (sexual intercourse included) make life most worth while; (b) they cannot be enjoyed fully by anyone who has previously vitiated his taste and coarsened his nature through casual and furtive experience; and therefore (c) continence is not only important, but abso-

lutely necessary, during the years preceding marriage.

Continence, in so far as it means avoidance of promiscuity, is natural and wholesome. The loss of self-respect which results from promiscuity is a frequent source of mental disorder.

But the final choice is not between continence and promiscuity: both of these are evils. To follow the advice, "Of two evils, choose neither," is in this case perfectly feasible: the choice being marriage, as a necessary preliminary to which a few years of continence will be found not only practicable, but profitable from a purely selfish point of view.

To return to the starting point, it will be seen that, as a biologist, I have no sympathy with the idea that celibacy is desirable for a normally-constituted man of superior intelligence, even if this celibacy be put upon the highest possible plane. It is a good thing for an abnormally-constituted man of inferior intelligence; for if such a man leads a celibate life he will thereby not disturb the happiness of some girl whom he might otherwise have married and made miserable; and he will not inflict his posterity on the world.

But celibacy does not always remain on the high

plane I have been assuming. I took this as a starting point, in order to show the grounds for my belief that, even at the best, it is not a worthy ideal. At the worst—and it often ends there—it is a still less attractive picture. The celibate frequently is such because of an inborn effeminacy in his nature, and he develops into a contemptible old granny, thinking only of himself; an introvert, as psychologists say; often a woman-hater and a chronic masturbator.

There are cases where a man, through ill health, inherited defect, or some other legitimate cause must remain celibate. In such cases, if he is mentally normal he will adjust himself to the facts and make the best of his situation. But many celibates do not fall into this class: they are either sexually abnormal, or entirely selfish, or misguided. None of them deserves much admiration.

## 2. THE PATRON OF PROSTITUTES

Pseudo-celibacy is a name that has been aptly given to those men who are only ostensible celibates: they never marry; they have no children, or at least none they care to acknowledge; but they satisfy their overstimulated sexual impulses by patronizing prostitution.

Most frequently, no doubt, a young man starts in this direction with the thought that he will marry later on, but that for the present he cannot afford to or does not want to assume the responsibility of a family, and that acting the rounder will be a cheap substitute.

The cheapness is doubtful, considering the notorious talent which prostitutes display as "gold diggers"; the ease with which money can be frittered away by a "man about town"; and the extortionate charges which quack doctors make for treating venereal diseases. Even if marriage is not cheaper, it certainly offers a man more for his money. If he really thinks that he is getting from promiscuity the equivalent of the pleasures and satisfactions that can be had from a family, he is greatly deceiving himself.

In many cases the man who starts out in this way, with the idea of marrying after a few years, never gets any farther. Prostitutes keep him poor, or venereal disease prevents him from marrying, or he acquires an uncontrollable taste for variety, or he fears blackmail if he marries a decent girl, or he becomes cynical, disgusted, and a woman-hater.

If he does marry, it may be because one of his consorts has either become, or pretended to be, preg-

nant, and forces him to marry her—which is not the most auspicious start for matrimonial happiness; or his taste has become so coarsened that he cannot distinguish a desirable wife from an undesirable one.

The man who has for some years been a patron of prostitutes can never get as much out of marriage as can the man who has gone into it with full self-respect and unimpaired standards; any more than a man can fully enjoy the perfume of a rose if he is standing beside an open sewer. But in this section I am dealing particularly with prostitution as a substitute for marriage, rather than as a preparation for it. I do not believe many men deceive themselves in this respect long. As they look about and see their friends happily married, proud of their families, and at peace with the world, they cannot help contrasting such a situation with their own, in which their most devoted friends last only as long as their money lasts.

### 3. FREE LOVE

Free love, the third supposed substitute for marriage, is separated from the patronage of prostitution by a line that is, in practice, thin and shifting; nevertheless there is, in theory at least, a line; and

I will consider the question on as high a plane as possible in order to give free love every advantage that it can reasonably claim. Briefly then, while prostitution may be defined (for the present purpose) as sexual intercourse with a woman who expects to get something other than pleasure out of it, free love may be defined as a more or less permanent sexual relationship between a man and a woman who are actuated only by affection for each other; who expect to maintain the relationship as long as this affection is mutual, but no longer; and who do not intend that the relationship shall result in offspring. I think this definition would be admitted by the free-love advocates, but it is easy to see that it shades off rapidly and imperceptibly into promiscuity, kept-women, and prostitution. I believe the qualification regarding "no children" is a fair one, for under present conditions in the United States, at least, two people do not often set about deliberately to bring illegitimate offspring into the world. While free love is practiced to a greater or less extent in some circles of most countries, it has found its conspicuous defenders in Europe, where it is advertised as "The New Morality," the foundation of which is the declaration that sexual relations are a purely personal matter, and, so long as

they are mutually agreeable and do not bring undesired children into the world, they are absolutely nobody else's business.

It will be seen at a glance that this is one of the many occasions when theory and practice are not easily harmonized. The problem of child-bearing, for instance, is a thorny one, as every married person knows. There has not yet been invented any fool-proof means of preventing conception. Suppose conception does occur: either the new morality ceases, by definition, to be moral, or else recourse is had to an abortionist. Altogether apart from the grave danger to a woman's health or life, which an abortion always means, and the expense, such an operation is repugnant to high-minded people for obvious reasons.

The provision that it must be "mutually agreeable" is another thorny one. There being no tie to bind the two together, they almost invariably break sooner or later; and indeed such an outcome is usually foreseen in advance. Nevertheless, when the break comes it is extremely rare to find both parties equally ready for it. Almost always the feelings of one or the other (usually of the woman) are deeply hurt. The break-up of free love matings has been a fertile theme for fiction, particularly in



Europe: Alphonse Daudet's *Sappho* is a familiar illustration. The separation of a couple, when both desire it, can be defended plausibly; I do not say that it can always be defended effectively—that is a big question; but a defense is at least plausible. The mere abandonment of one by the other does not appear to me to be an elevated ethical action, or one that is notably superior in spiritual value to the old-fashioned standards of monogamy.

There are numerous brands of free love, for, as in religion, each group has its own private creed. One group professes to see in sexual intercourse (with the use of "birth control" methods) nothing sacred, mystical, or unique, but a mere enjoyable experience, to be shared with any discriminating friend. This school of thought would combine marriage and free love, a man and a woman associating themselves together as partners for the rearing of children, but each reserving the privilege of cohabitation with other friends.

The exponents of this doctrine evidently have only a slight acquaintance with human nature, if they expect it to succeed in practice. Moreover, few people would seriously argue that such a state of society means the birth of better children and their better upbringing. The free-lovers are com-

monly not thinking of children, but of themselves. To this end, they claim that their plan would stimulate valuable personal qualities and release valuable emotional forces which are lost under the present régime.

The best test of this assertion is to ask, precisely whom would it benefit? Assuming for the sake of argument that it would furnish a valuable personal stimulus in some cases, would not this apply only to a few, who would be overstimulated, at the expense of the many, who would enjoy even less stimulation than they now have? The younger, prettier, more vivacious women, and the younger, wealthier, more sensual men would be affected markedly, no doubt!

It is evident, then, that as the basis of a general rule this argument has no merit. And in any case is an increase in this type of "valuable personal qualities" particularly needed in civilization just now? Is not F. W. Foerster more nearly right when he says that "the deepening of the sense of responsibility, the education of the individual in self-discipline, the development of patience and charity, the overcoming of selfishness, the preservation of the emotional life from disintegration and from subjection to passing moods—these are the elements

of the inner life which may be described as absolute and permanent conditions of all higher culture," and which can be maintained through monogamy, but certainly cannot through such a free-love régime as has been outlined above.

The value of sexual intercourse as an experience, in the development of one's personality, must not be underrated. But this value exists only in certain circumstances. So far as history and present-day observation indicate, it does not exist when it is looked upon, by either the married or the unmarried, as a mere exciting episode. As the unique and supreme experience that repeatedly binds two chosen partners closer together, to the exclusion of all else in the world, it is incomparable. As a mere "good time," to use the oft-repeated expression of Bocaccio in *The Decameron*, it is not, psychologically, on a much higher level than masturbation. Wilfrid Lay, in *A Plea for Monogamy*, has emphasized the fact that the attempt to make up a sex life of such fragmentary, self-regarding experiences is the act of an undeveloped character that has not made the normal transition from child to adult.

It is often alleged that the so-called freedom of the free-love mating is the best guarantee of its

permanence; for, it is said, each one being wholly dependent on the other's feelings, without any legal safeguard, will use every endeavor to retain the other's affection; and this mutual striving to please will inevitably result in a harmonious and lasting happiness that bourgeois marriage, with its legal bondage, can never know.

Such an argument, though made with all sincerity, is pure and unadulterated "bunkum." The fact is—and every experienced and unprejudiced person knows it—that there are in all matings occasional causes for dissension—usually petty matters, often originating in jealousy of a third person—that loom large for a few days or weeks. In the free-love household such an episode leads the one who feels that he is injured to pack up and move out. There is nothing to restrain him, and the ebullition of anger is sufficient to wash away all thought of the future. Possibly he was secretly wishing he had an excuse to leave, anyhow.

In the household that is based on a legal marriage, on the other hand, the existence of the bond acts as a hindrance to hasty action. It is a cement that holds the foundations of the home together, until reason has had time to reassert itself, and both parties have seen the error of their ways.

Free love is, in short, inherently capricious and unstable, so far as the average of human nature is concerned. It offers no guarantee of lasting happiness; it constantly tempts to the destruction of such happiness, by making the destruction as easy as possible.

In this aspect, the falsely called "new morality" (it is really as old as the hills, and the reason why it is still so rare is that it has never been a success) is found to be built up wholly on uncontrolled emotion. It is a theory that does not work. Monogamy, which is likewise founded upon emotion, but upon emotion accompanied by reason, is a theory that does work. In spite of the many instances of imperfect application, it has worked better, on the whole, than any other theory that has ever been tried—and, it may be said in passing, mankind has tried almost every conceivable theory of mating during the last half million years. The principle of monogamy has stood the test, and it is gaining ground all the time, because it meets the needs of normal men and women better than anything else that can be suggested.

So far I have met the free-love advocates on their own ground, dealing purely in terms of personal happiness and saying little about children. Free-

love enthusiasts usually say little about children; and if they do talk about them, it is in a platonic way. They often look forward to a future reorganization of society when the state will assume all the care and expense of bringing up children, and thus not hamper the freedom of love by any complications. Such a condition of affairs is not likely to satisfy the state or the children any more than it would satisfy the normal father and mother.

Even under the most favorable conditions, then, free love does not present itself as a possible substitute for normal marriage. And conditions are so rarely the most favorable! It is all too easy for free love to degenerate into something much less attractive; to leave in its train a record of quarrels, abandonments, abortions, illegitimate children, and general wretchedness. (I say nothing of the venereal diseases: under modern conditions they speak for themselves.)

The normal man and woman are so constituted that they find the greatest happiness (just as society and the race find the greatest profit) in a permanent home with all its comforts; in the well-rounded satisfaction of the love-life through community of living with one of the opposite sex; in the discharge of the community responsibilities that

follow, and in the rich and unique experiences that children bring into a home.

When the alternatives are examined, not in the light of tradition, prejudice, or pious hope, but in the light of science, it must be concluded that none of them can be considered seriously as a substitute for marriage; and this conclusion is in accord with that of the great bulk of the world's population, who have long since found out by experience that nothing can take the place of the normal satisfactions of family life.

The conclusion is valid, in spite of the great number of unhappy marriages to be seen on all sides. Marriage is essentially a personal experience. No two men get just the same thing out of it. Each one gets out of it in proportion to what he puts into it. Some are unable to put in anything worth while.

If, then, one is to marry at all, one must recognize it not as a mere matter of sentiment, but as a serious life interest—the most serious in all life. The success of the marriage depends in the first place on oneself; in the second place on the woman one marries, and on the mutual understanding of and adjustment to the new situations that are constantly arising. The object of this book is to supply some of the knowledge needed for that purpose.

The goal justifies every effort made to achieve it; for a man is not getting more than half of what life offers until he is married. To speak figuratively, I would say that before marriage a man cannot be more than one-third alive (I put this as a mere maximum, because some men are never alive at all, in any true sense of the word); after marriage he may be two-thirds alive; after he has children he can really live, if he has it in him.



## CHAPTER II

### WHOM?

THE popular idea is that a man's selection of a wife is largely accidental; or to be more exact, that it is the result of some mysterious and uncontrollable power that picks out a certain man and woman who have never seen each other, brings them together without any intention on their part, and leads them to the altar.

It is hardly necessary to say that this idea, which is particularly fostered by romantic school girls and writers of magazine fiction, is not the whole truth.

The process by which a man selects a wife usually begins in his boyhood and is carried on for years by the method of "trial and error" which is used by all animals in learning to meet a new situation. The "puppy love" which appears about the time of adolescence represents an experimental method of dealing with the problem. Such episodes—one of which is delightfully portrayed in Booth Tarkington's *Seventeen*—first mark the breaking away of the

boy's emotional interest from his own home and his family circle; next they represent a form of experience fitting him to make love to more serious purpose later in life. They may follow one another in rapid succession, and if a boy is aggressive and not much hampered by repression he may even have been engaged to several girls before he is old enough to vote. Other boys, more strongly inhibited, may be content, or may be forced to content themselves, with worshipping their goddesses from afar; but in any case the normal boy, in these years, fixes his affection temporarily on a series of girls. In each case it is found that the attraction has no deep basis, and it is soon replaced by another; but each change gives him an opportunity to find a girl who more nearly approaches his ideal—or at least, to learn more accurately what his own ideals are.

At any one of these halting points there is always a possibility that his progress may be permanently arrested by marrying. But more commonly he reaches an age of discretion still unmarried, begins to realize more keenly the seriousness of matrimony, and for a short time distributes his attentions more carefully, taking care not to commit himself and to remain heart-whole.

When the time comes that he feels ready to

marry, he begins to look around critically among the girls of his acquaintance, and to measure them more deliberately in terms of wifehood. He finally picks out the one who seems to fill the requirements most fully, and centers his attention on her. From this time forward his progress toward wedded life may be rapid; once he lets go of himself he quickly enters the "love is blind" stage. If the young woman in question is in a receptive frame of mind, and the young man is a good campaigner, the details are soon settled. If not, he changes his aim, takes the second girl on his list, and begins all over again; and so on, until he is married or ready to acknowledge defeat.

All this, put in the bald way that I have stated it, sounds much less romantic than the popular "love at first sight" theory, but it is much nearer the truth. There are of course enough cases of love at first sight to keep that theory alive; but on examination it will be found in most instances, at least, that the two persons who were the victims of this delicious intoxication were prepared for it in advance: they were ready to mate, and each was merely awaiting the appearance of the right partner.

The man who knows when he is ready to marry, and then begins to look around for a wife, should

be praised, not blamed. Women, feeling that their own purposes may be better served if the young man is not too much master of himself, are prone to condemn this attitude as cold-blooded. It is not: it is normal and desirable, and leads to the best results for women as well as for men. The boy who is always susceptible, regardless of his ability to support a wife, is in danger: he is likely to become betrothed in all seriousness to the first girl clever enough to recognize his situation and take advantage of it. He thereby commits himself either to a long engagement, which is objectionable, or to a premature marriage with all its miseries. There is nothing romantic about either of these alternatives. A man is entitled to credit for being master of himself; for letting the head go with the heart. The important thing is that he do not delay too long.

#### THE FIELD OF CHOICE

It will be seen then, that in the choice of a wife—the most important choice a man ever has to make—one is not entirely the victim of caprice or of any “little blind god.” If “marriage is a lottery” for some people, it is not at all in the sense that the phrase is popularly understood. There is a long period when the average man is indirectly determin-

ing the kind of woman he will marry, and this can be divided into three phases.

1. It is obvious that a man cannot, ordinarily, marry a girl he does not know; his choice must be among the girls he knows, and therefore the range and character of his acquaintance primarily settles his eventual choice of a wife.

This acquaintance is determined in the first place by his race, neighborhood, family, social and economic position, school or college, religion, and so on—many of them factors that are beyond his control. There is much room within these boundaries.

2. In the second place, it is determined by the man's own deliberate attempt to cultivate the right kind of friendships; and here is where the game is in most instances either lost or won. Family and social connections are of great help, but an intelligent and energetic young man can largely create his own circle of friends for himself, if he sets about doing so.

No young man can afford to be without the companionship of girls, but he who is wise will limit his intimate friendships to girls who would be, in general, suitable wives. The man who finds his companions among girls of an entirely different class or station—girls whom he knows he would not possibly be willing to marry—is making it difficult for him-

self later on, when he is ready to marry. On the other hand, the man who seeks only girls whom he would be proud to call his wife ensures that, when the time does come and he falls in love, he cannot be disastrously wrong, at least. Naturally, he does not care to marry except for love; and in order to have a chance to fall in love with the right kind of girl, he must have the right kind of girls—the more the better—in his circle of friends.

Up to this point, it is clear that a man has determined the kind of wife he will marry; he has even narrowed the range of choice down, in most cases, to a small group, without being in an urgently marrying frame of mind at all. Then comes the third phase.

3. When the man is emotionally and intellectually, as well as physically and financially, ready to marry, he takes off the brakes, so to speak, and prepares to fall in love. The ordinary man does not do this at random; and if his choice sometimes surprises even himself, it is either because his taste is not educated or, more usually, because he knows so few desirable girls. Particularly in modern city life, the range of a man's acquaintance is often pitifully narrow. It may be limited almost entirely to the girls he meets in a business way, or in a church or

fraternal organization. A man in these circumstances usually does what he can to widen his circle, but his task is difficult. Much ought to be done for him, along these lines, by society, but that is a problem of applied eugenics which does not fall within the scope of this book. Here the man who is ready to marry must of necessity be prepared to fall in love with some girl he knows. If he does not fall far enough in love with the first one, or vice versa, he drops her and tries some one else.

I believe this analysis of the situation will appeal to most men as being accurate in many cases. If so, it is nonsense to talk as if mating were a wholly haphazard, accidental, fatalistic affair in which reason plays no part. It plays a large part in the preliminary stages, even though it is left behind in the last stage, when one finally falls heels over head in love and is neither able to nor cares to see anything but the perfection of his beloved.

#### THE IDEAL WIFE

What kind of traits does one seek in a mate, in these early stages when he is still in possession of his reasoning powers? There are two ways of finding out; first by ascertaining what men say, and second by ascertaining what they actually do.

A number of studies have been made which show clearly what ideals men profess in this connection. In answer to a questionnaire which Harrison R. Hunt sent to some 250 male students at the University of Mississippi, 98% said they intended to marry, and stating the number of children that was considered ideal, agreed on an average of four. The desirable traits in a wife were listed under the following heads, in the average order of importance assigned to them:

- Moral character.
- Health.
- Disposition.
- Education.
- Natural mental ability.
- Willingness to rear family.
- Interest in religion.
- Housekeeping ability.
- Beauty.
- Ambition.
- Social ability.
- Family connections.
- Artistic or musical ability.
- Mutual intellectual interests.
- Business ability.
- Wealth.
- Fondness for sports.
- State or section.
- Attitude on woman's suffrage.



It is evident that among these southern boys the demand is for a wife with unimpeachable character, health, intelligence, and a good disposition, much more than it is for mere looks, wealth, or house-keeping ability. Indeed, "willingness to rear a family" is put above any of the three traits last mentioned.

If these young men are able to live up to their ideals, when they come to choose mates, they will not be badly off.

Male readers of *Physical Culture* magazine were asked to record their tastes in a somewhat similar manner. The make-up of the perfect mate is shown by the average percentage attached to each of nine traits named, as follows:

Health .....	23%
Looks .....	14
Housekeeping .....	12
Disposition .....	11
Maternity .....	11
Education .....	10
Management .....	7
Dress .....	7
Character .....	5
	<hr/>
	100%

It is evident that this group of men is more swayed by physical and material qualities than are

the college boys, for looks and housekeeping ability are placed well to the front. Health is again stressed. The rating of character seems low, but many of the essentials of good character are covered by the other heads. "Morality" was presumably taken for granted.

In a study conducted by Edwin L. Clark at Ohio State University, the men named, as the essential physical qualifications in a wife: being of the same race, sound family stock, good health, and physical attractiveness. As the essential mental qualifications they demanded affection, intelligence, and a desire for and love of children. Good housekeeping and the ability to care for and train children were also regarded as necessary. It will be seen that this list of traits does not differ markedly from that set down by the boys in Mississippi.

At New York University Rudolph M. Binder asked men whether they would prefer to marry wealth, health, or beauty. The number of votes was, for

Health .....	79
Beauty .....	76
Wealth .....	26

Such a question is interesting, but it does not bring out such an accurate expression of real

taste as do the more detailed inquiries previously listed.

If a rough average is taken of all these results, it will be seen that there are no serious contradictions; and that the ordinary man rates nothing more important in a wife than good health. With this he wants intelligence, a good disposition, and ability to assume the responsibilities that naturally devolve upon a wife in the home; and, emphatically, he wants a wife who will also be a mother of children. Good looks are properly valued highly, but nowhere are they put first.

#### THE GIRLS MEN MARRY

So much for the ideals that young men express. But in this world one cannot often attain one's ideals. What kind of women do men actually marry? Unfortunately, it is not possible to present any data that can be compared directly with those just given. It would be interesting and instructive if some one would follow up a group, say the University of Mississippi boys, twenty years from now, give their respective wives a rating, and show just how near the boys came to getting the kind of mates that, in their college days, they considered ideal. But as such information is lacking, it is necessary to ap-

proach the question from a different point of view, and to indicate what kind of matings men, on the average, have been found to make.

Stating the results in the broadest possible way, it may be said that people tend to marry for unlikeness in sexual traits, and likeness in other traits.

The first conclusion is a matter of common observation. The man admires a "womanly woman," just as the woman yearns for a "manly man." The one who marries a mannish woman is pitied by his acquaintances and looked down upon, rightly enough in most cases, as being not quite normal himself. If a man himself is effeminate, it is understandable that he might be attracted by a woman who was willing and able to "wear the pants" of the family. But the normal man wants a wife who is typically feminine, who has the characteristic and traditional attractions of her sex to a pronounced degree. This is a wholesome and desirable instinct or taste. Back of it lies a racial experience with a eugenic basis that is not usually thought of, but has doubtless been active in creating this taste. For instance, most races admire broad hips and well developed breasts in a woman. The first characteristic facilitates childbearing, the second enables women to nurse their offspring. The women who inherited

this type of build, and married, left daughters like themselves to perpetuate the race; the narrow-hipped, flat-breasted women, less fit for maternity, left fewer or no children, so the type of the former has been maintained steadily. The present-day ambition of women to display a flattened-tubular figure cannot last long, for it is not biologically sound.

The attraction of sexual unlikeness is, however, too obvious to be worth discussing farther. The attraction of likeness in other matters is less apparent—indeed, it is widely supposed to be the reverse of the truth, and the popular idea is that “unlikes attract”; that the tall man tends to marry the short girl, the blond fascinates the brunette, the plump allures the thin, the vivacious intrigues the stolid, and so on.

This is a good example of the kind of widespread popular superstition that survives merely because it is never put to the test. In all of these respects, it is absolutely incorrect. Thousands of measurements have been made in recent years to reach the facts, and it has been found uniformly that like tends to mate with like. The man who is taller than the average will be likely to select a wife who is also a little above the average in height; he will pick out one of his own eye-color, build, complexion, and so on.

In other respects, the truth of this generalization is more readily seen: for instance, a man tends to mate with a girl who is of the same race and religion as himself. And in modern city life he tends to marry a girl who is in the same line of business as himself—largely, of course, because such girls are the only ones he meets on daily terms of intimacy.

Just why this tendency toward likeness in mating should exist has puzzled many people. One of my friends suggests that it is because each man, thinking himself the most perfect object in the universe, believes that the most perfect girl is the one who most nearly resembles himself. This sounds only too plausible! Psychologists have put forth a slightly different and equally plausible theory which is based on the fact that in childhood a boy worships his mother and thinks that she is the perfection of the female species. His ideals and standards of femininity are therefore formed on her pattern, and in adult life when he comes to fall in love, it is the woman who resembles and unconsciously recalls the youthful picture of his mother, who attracts him. But as the boy himself resembles his mother in many traits, because of heredity, he will also resemble a girl who resembles his mother.

Whatever the cause may be, it has been found

beyond all doubt that, even in the most trivial details, husband and wife resemble each other, on the average, much more than would be possible if men and women mated at random. They are, indeed, about as much alike as are first cousins, or an uncle and a niece.

There are some exceptions. Red-haired girls are popularly supposed to be at a premium in marriage, and it is alleged that a man will mate with a Titian beauty in preference to one of his own hair color. There is no real evidence, either to prove or to disprove this idea. If there is any particular magnetic attraction that resides in auburn hair and its accompanying peaches-and-cream complexion, it has not yet been scientifically analyzed; but it may be that red-headed girls are more vivacious, "temperamental," and piquant than others; and vivacity is a trait that weighs heavily—rather too heavily—with most men. Charles B. Davenport has shown that red-haired people tend to discriminate against each other in marriage. Perhaps they feel that one such attraction in a family is enough. Normal red hair is a characteristic of certain northern peoples, as for instance the Scotch. There is also an abnormal type of copper-colored hair and milk-white complexion that appears in families where red hair is not heredi-

tary. Such cases seem to be due to a disorder of the internal glands, and to be accompanied by low resistance to various diseases; they are therefore not to be preferred in mating.

### A SCIENTIFIC CHOICE

I have now sketched the kind of girls men say they want to marry, and the kind they do marry; the next step is to inquire what kind, from a scientific point of view, they ought to marry.

It goes without saying, that a man ought to marry a girl whom he loves. But as I have previously remarked, love is to a large extent a matter of propinquity, and is also largely governed by one's ideals. Before one reaches the stage of falling in love, it will do no harm to have clearly in mind the kind of girl with whom one should prefer to fall in love. If the girl is the right one, the husband's love for her will be likely to last much longer than if it is based on mere propinquity, sex attraction, ignorance, and curiosity. It would not be fatal to any mating if there were a little less love before marriage and a little more afterward; and the latter possibility, at least, is more likely to be realized if the girl turns out, after marriage, to be in every way adapted to her lover, and not merely a female.



Love being, then, taken for granted, I judge that the general feeling of men is sound in laying great emphasis on the following qualities.

### 1. HEALTH

The sickly woman, the invalid wife, is able to fill few of the requirements of a mate; and the greater the husband's love for her, the more poignant is the tragedy to him.

Health is largely a matter of heredity, and the best index to a girl's constitution may often be found in that of her parents and her brothers, her sisters, her cousins, and her aunts. If she comes from a vigorous, long-lived family, one need worry little about her.

For convenience I have made a brief list of the principal diseases that may affect marriage and, in order not to divert the course of this chapter too far, have put it in Appendix I.

As the desirability of good health is so generally recognized, I need not descant upon it here, save to remark that beauty, in the true sense of the term, is largely dependent on it. A good complexion, regular features, bright eyes, clear skin, sound teeth, normal weight, correct posture, steady nerves, firm muscular development, harmonious bodily propor-

tions, and so on—all these things are important elements of beauty, and go with good health. Beauty in the sense of make-up, or the moron prettiness that produces the “blue-eyed, blonde-haired, heart-breaking baby doll” is not, from a biological point of view, a desirable trait in a wife, and I shall not consider it further. Feminine beauty is certainly one of finest things in the world, and one cannot get too much of it in marriage; but it cannot be set apart from everything else, for it goes with other desirable qualities.

## 2. COMPATIBILITY

No less important than health is compatibility; and it is unfortunately much more difficult to predict. Two persons, both lonely, and with some trivial interest in common, may persuade themselves that they are perfectly compatible, and may find out a few years later that this is not at all the fact. A camping-out trip before marriage would be the best test I can think of, but few are in a position to make it.

Karl Pearson's statement must be generally accepted, that sympathy with each other's aims, and a pretty large share of common tastes and habits, will come as near as anything else to ensuring com-

patibility. This is a broad statement and obviously includes much. It embraces education, character, artistic talents, social inclinations, disposition, dress, sports, and fondness for children. It includes similarity in religion, if the two persons have strong convictions on that subject. It certainly covers social position—a term often scouted, yet one that means something very real. The man who marries a girl merely because he feels sorry for her is usually storing up trouble for himself. He forgets the inescapable fact that he is marrying not only the girl, but her family, and that it will probably be difficult to get her wholly away from her old environment. Of course, the girl's own personal worth is what counts; but this is derived largely from her family. Mental and emotional traits are hereditary just as much as are physical qualities. It is a great misfortune that, under modern urban conditions, a man must sometimes marry without having seen any of his fiancée's relatives. If a man is not proud to have all his friends meet the girl he loves and know that he loves her, she is certainly not the right one for him.

But after all, compatibility is such an elusive and personal matter that it is difficult to argue about it. As the best simple test, I should say that if a man

finds a girl who never bores him, he has found a pearl of great price. It is to be hoped that she can say the same of him.

As a safeguard of compatibility, long and intimate acquaintance is invaluable. Marriages in which the two young people have been brought up in the same town, belong to the same church, or have gone to school or college together, are likely to turn out well; those based on a brief acquaintance away from home are found in excess in the divorce records. In general one ought to know a girl for at least six months, and see her a good deal during that time, before seriously looking upon her as "that not impossible She."

### 3. RACE

Race might almost be included under the head of compatibility since it is the difference in backgrounds that makes it so hard, in many instances, for people belonging to two different races, countries, or nationalities to live harmoniously together. Such matings represent the marriage of unlikes, and such marriages are dangerous. It has been noted that interracial marriages figure preponderantly in divorce courts. It would be interesting to learn how many of the matches between American soldiers and French or German girls have turned out happily.

From a purely biological point of view there is no necessary objection to marrying a person of another creed, country, or nationality, if one desires to do so; but the question of race in the proper sense of the word is more serious, for races differ in inborn quality, as in other things. The union of two extremes—a Negro-white marriage, for instance—is so generally recognized to be evil as to be prohibited by law in most of the United States. The argument holds good not only when, as in the case just cited, one race is markedly inferior to the other, but also in cases in which the races are equally superior, but in markedly different ways—Japanese and Americans, for instance. The best qualities of both parents are likely to disappear in the children of such a mating.

As it is seldom that a white man has an inclination to marry either a Negress or a Japanese, I have cited these illustrations merely to indicate the general rule, that matings between dissimilar races usually tend to penalize the offspring—as well as to cause the unhappiness of the partners.

Biologically, then, the simplest way of passing judgment on an interracial marriage is to inquire how similar the races are. An American of Anglo-Saxon ancestry who marries an English girl of simi-

lar ancestry, or a Scotch, or a Scandinavian, or a North German, or a North French girl, is really marrying into the same race, all of these representing to a large extent the Nordic race. As far as race itself is concerned (and leaving out of consideration for the moment the important matter of national culture) such a mating would be closer than for an American of Anglo-Saxon descent to marry an American of Latin or Slav descent. On the other hand, the common civilization of those constituting the matings last-named might make them turn out more happily than the ones first mentioned.

The question is too complex to be resolved into any simple rules, but it is safe to say that, for the individual and his offspring alike, it is generally preferable to marry one of the same race.

#### 4. AGE

The universal custom that a husband is somewhat older than his wife is based, biologically, on the fact that men mature less rapidly than do women, hence that a girl of say eighteen years is as mature and ready for marriage as a boy of twenty-one; and that men likewise age sexually less rapidly. These facts are sufficient to justify the custom, which is almost an unwritten law in some circles, that a man

must marry a woman who is at least slightly younger than he is.

Beyond this relative difference, it is sometimes supposed that the age of a bride is a matter of no consequence, and girls are being widely urged, in certain circles, to postpone marriage until they are, say, thirty on the grounds that they will thus have an opportunity to get more education, enjoy independence longer, acquire more experience, and be more ready before they "settle down" to home life.

Biologically, such a point of view is so wrong and harmful that it must be treated here at some length. There is no reason why a woman should delay marriage; there are many why it is to her advantage to marry young.

(a) Early marriage (at any time after the girl has reached eighteen or twenty) tends to remove the strain on the emotions that is imposed by a long period of celibacy and that often results in damage to her personality.

(b) Early marriage affords a girl a wider choice of mates. If she waits until she is thirty, many of the eligible men in her set will be married already. On the other hand, the girl herself has by that time passed the age when she is most attractive to men and is thus still further handicapped. The result is

that the girl who thinks she "will wait a few years" before marrying frequently comes to the time when she desires to wed, and waits all the rest of her life looking in vain for a husband.

(c) Early marriages often make for happy and lasting unions. It is sometimes alleged, contrariwise, that people who marry young do not know their own minds; that they will continue to develop, perhaps in different directions, and that in time they will drift so far apart as to be able to agree on nothing except the desirability of a divorce.

Cases of this sort can be pointed out easily, and I suspect that a few striking instances have led to a hasty and ill-founded generalization. It can be argued with equal force, and supported by abundant illustrations, that the people who are unable to get along well in the bonds of matrimony are those who wait until they are thirty or more to marry, when the one is becoming a grouchy old bachelor and the other a cranky old maid, each accustomed to having his or her own way in even the most trivial matters, and ill adapted to the perpetual "bear and forbear" of marriage.

It happens that Justice Joseph Sabath of Chicago, who has heard more than 8,000 divorce cases,



visited California in 1924, and sat on the bench one day with Justice J. W. Summerfield, who presides over the section of the Los Angeles Superior Court that handles domestic difficulties. The two exchanged experiences and, according to newspaper reports, "both judges agreed that there was more chance for successful marriage if both the principals were young." I understand that Judge Ben B. Lindsay of Denver has expressed the same opinion. I have consulted a number of lawyers who handle divorce cases; they all agreed that early marriage leads to divorce much less frequently than delayed marriage. I believe those who are called on to deal with mental and nervous diseases will testify to the same effect.

(d) The woman who marries young will, in the natural course of events, bear her first child much sooner after marriage than will those who marry later. The difference may even amount, on the average, to several years.

The eugenic importance of having the first child soon after marriage lies in the fact that it tends to result in larger families. Delayed childbearing often leads, as anyone can testify from his own observation, to no childbearing at all, for the woman becomes accustomed to freedom from interference

with her social or professional plans, keeps postponing pregnancy, and finally loses the desire for motherhood altogether or finds that she has become barren.

(e) Early marriage, or to speak more precisely early childbearing, entails less pain and danger upon the mother. This is a matter of common knowledge and will be corroborated by any physician. The woman who bears her first child at the age of thirty or thirty-five has much more suffering and some real danger to encounter, as compared with the girl who becomes a mother at twenty.

If this is true of the first child, with the added hazard that the first birth always entails, it is even more true as concerns the mother who has already had her first child, and in whom, therefore, the influence of age is less obscured by the influence of order of birth. This is well illustrated in some New South Wales data, by T. A. Coghlan, which Robert M. Woodbury has sent me. Making allowance for the order of birth, it was found that for every 1,000 live births, there were 3.04 deaths among mothers from twenty to twenty-four years old, 6.80 deaths among mothers from thirty to thirty-four years old, and 11.40 deaths among mothers from forty to forty-four years old.

(f) The young mother has fewer stillbirths and miscarriages.

This important fact is often obscured, as in many of the investigations made by the U. S. Children's Bureau, where the young mothers make a bad showing in this respect. Such a showing must be attributed to racial differences among the mothers studied, and to other special considerations such as the normal excess of stillbirths in first pregnancies. In a fairly homogeneous population, I believe it is uniformly found that the number of stillbirths increases steadily with the age of the mother. Corrado Gini has illustrated this clearly in some European data. Where mothers from the age of thirty-five up had 100 stillbirths, mothers under twenty-five had only thirty to forty.

(g) Early marriage means healthy, vigorous children. There are fewer infant deaths among the offspring of young mothers.

Many of the published investigations on this point are unsound or have been wrongly interpreted. The most trustworthy studies show that the child mortality among mothers over forty is about one-fourth higher than it is among mothers under twenty.

(h) Early marriage is accompanied by greater

longevity of children. The longest-lived are those whose mothers married young. This fact was particularly well demonstrated by Alexander Graham Bell, who was not only the inventor of the telephone, but was one of the pioneer investigators in eugenics in the United States.

(i) The young mother is more likely to be able to nurse her offspring. The importance of breast feeding for infants is now so well understood that it is unnecessary to insist on this point. The handicap of the woman who does not marry until she is thirty or over is doubtless not due so much to deterioration of the mammary glands as to deterioration of her whole physical and mental condition. The glands probably will not lose their function by disuse, any more than a man's testicles will; but their activity is related to the general health, vitality, and spirits of the mother, and the younger one is likely to make a better showing in this respect than the older one.

(j) The offspring of young mothers are not only healthy, but they are intelligent.

There has been much discussion as to whether the firstborn in a family is superior or inferior to the average. In some respects it appears that he may be slightly handicapped, either physically or

mentally. It is well established that he is lighter in weight and shorter in height, at birth, than later-born children. This may expose him to some difficulties. But there has to be a first-born some time, if there is to be any family at all; and the sooner he is born, and the way opened for the second-borns, third-borns, and the rest, the better in every respect.

One way of getting at this question of the intelligence of the offspring of young parents is to take the boys and girls in a single family and note whether the earlier ones are any more or less intelligent than the later ones. Readers may be interested to think over some of their acquaintances from this point of view.

If one studies the great men of history, it will be found that there is among them an unusually large proportion of first-borns. This may be partly due to the fact that the father tends to give his eldest son special advantages, in order that he may succeed to the management of the business or the estate, or may follow his parent on the throne. Apart from this, there are no very marked differences to be observed among the children of a family, in respect of birth-rank.

This complex but interesting and important prob-

lem deserves more study; but I think it can be said that the child of young parents holds his own with the product of more aged parents. Many investigators go much further. Professor Gini, for example, says, "All the data examined as to the characters of the children according to the age of parents—their weight and length, their longevity, their intelligence and temper—agree in showing that, the younger the mother at delivery, the better are found to be the characteristics of the offspring."

(k) The early marriage produces more children. This is closely associated with point (d) above, that pregnancy normally follows sooner on an early marriage than on a late one. But it also reflects the obvious fact that a woman who marries young has a longer period ahead of her during which she is capable of bearing children.

(1) Early marriage is often favorable to the education of the children, in that the young parents are not too much absorbed in other things, and are more likely to enter fully into the child's activities, show more sympathy with its occupations, and give it more real comradeship. They find their children more interesting than anything else.

The child born to older parents may find them engrossed in their own affairs. It is therefore left to

its own devices, or to those of a servant, thus missing the most valuable part of its education.

There are fortunate exceptions, when the child born to parents of mature age finds the father, in particular, has achieved a position of some economic independence, which allows him time to devote to the education of his children. But I believe the condition I have first mentioned is more frequently encountered, and that on the whole the child of young parents is likely to get the most helpful and abundant contacts with them, because they have not yet forgotten their own childhood.

(m) Early marriage is accompanied by greater longevity of the mother.

The possible causes of this condition are so numerous and complicated that I will not lay great weight upon it. No doubt it reflects to some extent the fact that the most vigorous girls, those with the greatest vitality and best inherited constitutions, are those who tend to mature early and marry young. Long life not only goes with an early marriage, but it also goes with many children—at least, within reasonable limits. A. O. Powys, whose investigation in New South Wales is one of the most extensive and accurate available, summarizes his findings by saying that fertility up to eight children is favorable

to longevity; above that number unfavorable. Presumably the work of bearing and rearing more than eight children may tend to deplete the average woman's vitality, and thus to shorten her life slightly.

This is not the place to try to resolve a tangled statistical problem. I mention the point merely to emphasize the fact that early marriage and large families are by no means a regular prelude to premature death, as is sometimes inferred by birth control propagandists and others.

The exact reverse is true. If all the long-lived women in the community were picked out, it would be found that they had married earlier and had borne more children than the average.

(n) Early marriage allows parents to space their children several years apart, and still to complete their family while they are relatively young and have the best part of their lives to devote not to bearing children, but to bringing them up and, in their company, to enjoying such occupations and diversions as may be most profitable to all.

The woman who marries at thirty-two and bears four children three years apart will be forty-five years old before she can look forward to uninterrupted freedom for activities outside the home. The



woman who marries at twenty-two and rears a similar family will be only thirty-five when she is at liberty to take up outside interests, with the best part of her life still before her.

An objection often made to the marriage of young women is that they are too inexperienced to be good wives and mothers. This objection is almost wholly imaginary, for if a girl has been properly trained she will be as well equipped to assume the obligations of wifehood and motherhood at twenty as at thirty or forty; if she has not been properly trained the same thing is true, for under the present educational system there is little or no opportunity for a young woman to learn these most important matters except in her own home.

From a strictly biological point of view, so far as women are concerned, I think there is no room whatever for argument. Every fact tells in favor of early marriage. If a healthy, intelligent American girl of twenty, or even several years less, thinks she will find her greatest happiness in marriage, there is no biological reason for discouraging her. And those who encourage her to postpone marriage even until she is after twenty-five are, from the same point of view, doing both her and the nation an injury.

## SHOULD COUSINS MARRY?

Every now and then two healthy, happy young persons announce that they intend to marry. Because they happen to be cousins, there is an immediate uproar among the relatives of the lovers. Gray heads are shaken ominously; the curse of Heaven is prophesied on the marriage. If the children resulting from it are not feeble-minded deaf-mutes, it is predicted that they will at least be marked by other evidences of degeneracy and defect, which will leave their presumptuous parents' heads bowed in life-long grief.

Sometimes the aspiring lovers are frightened out of their intention. In more cases they go ahead, with lovers' usual indifference to advice, and marry. There are probably few of the older American families in which at least one cousin marriage cannot be found.

In due time babies put in their appearance. Usually nothing is wrong with them; all the relatives agree that they are type specimens of infantile perfection, and the evils of cousin marriage are forgotten until the next proposed match is announced, when the old wives begin their clamor again. The prevalent opinion is embodied in legislation, which

in more than a third of the states makes marriage between first cousins illegal. Oklahoma extends the prohibition to second cousins.

A study of the customs of other peoples, past and present, shows that among most of them consanguineous marriage of near degree has been forbidden or regarded as undesirable, and in many instances the fear of resulting defective progeny seems to underlie the prohibition. The tabu may be carried to such excess as in China, where the marriage of two persons with the same surname is forbidden.

On the other hand, it is not difficult to find peoples where consanguineous marriage is common, even in the closer degrees which are now universally regarded by civilized people as incestuous and horrifying. Thus, among the ancient Hebrews, Sarah was Abraham's half-sister, and Moses sprang from a marriage between a nephew and his paternal aunt, while even in the time of David a marriage between brother and half-sister was regarded as permissible (II Samuel 13:13), although it had been forbidden by the levitical code.

Neither Moses nor Isaac, products as they were of incestuous unions, can be described as a bad recommendation for the system. They were not marked by any known "stigmata of degeneracy." But the

most extraordinary evidence as to the biological effect of the marriage of kin is to be found in ancient Egypt, where matings between relatives of the closest degrees were both common and fashionable, and data on them are available during a period of at least 2,000 years.

Gods set the example, Osiris having married his sister Isis. Common people followed this example, but it is to the royal family that one can turn for the most satisfactory evidence, since contemporary biographies and portraits of the rulers are available, and in many cases the actual mummies of the individuals are extant for examination. The results of such a study, made by Sir Marc Armand Ruffer and published in his *Studies in the Paleopathology of Egypt*, are of the greatest interest.

The XVIII dynasty, which ruled Egypt in the sixteenth, fifteenth, and fourteenth centuries before Christ, probably represents as high a point as Egypt ever reached, and it is accordingly the one chosen by Dr. Ruffer for detailed study. It began when the Hyksos were driven out of the country. These hated invaders were nomads who had held Egypt for some 200 years: it was in their time that the Israelites settled in the Delta. Ahmose I, founder of the dynasty, expelled the foreigners from the

kingdom and made it more secure from future invasion. Artistically, his reign is marked by commencement of restoration of the great architectural monuments of Upper Egypt.

He married his sister; their son Amenhotep I extended the empire by reconquering Nubia, repelling the Libyans, and carrying an invasion of Syria as far as the Euphrates River. So much venerated was he by the people that divine honors were paid to him for 600 years after his death.

He, too, married his sister. Their daughter Aahmes married her half-brother Thutmose I, who consolidated his father's work in Nubia and Syria, and was a noted builder at home.

The daughter of these two, Queen Hatshepsut I, married her half-brother Thutmose II; she overshadowed her husband and was the actual sovereign. She proved to be a wise ruler of far-reaching influence—the greatest queen of Egypt.

She was succeeded by her nephew and stepson Thutmose III. This monarch's character, says J. H. Breasted, "stands forth with more color and individuality than that of any king of early Egypt except Akhnaton. We see the man of a tireless energy unknown in any Pharaoh, before or since; the man of versatility, designing exquisite vases in a moment

of leisure; the lynx-eyed administrator, who launched his armies upon Asia with one hand and with the other crushed the extortionate tax-gatherer. . . . His reign marks an epoch, not only in Egypt, but in the whole East as we know it in his age. . . . He built the first real empire, and is thus the first character possessed of universal aspects, the first world hero." And he was the product of five unbroken generations of brother-sister mating.

This great king married his half-sister, and their son Amenhotep II was a man of extraordinary physical strength, who claimed that none of his subjects could bend his bow. His reign was marked by energy and military success. He married Tiaa, whose pedigree is uncertain, although she has been called his half-sister.

Their son Thutmose IV was an energetic lion-hunter in his youth and a successful leader in war after he ascended the throne. His marriage to a Babylonian princess resulted in a son, Amenhotep III, who succeeded to the throne. As there were no more kingdoms within easy reach to be conquered, his reign is marked by great development of the pursuits of peace—by expansion of commerce and patronage of the fine arts. He took a Syrian princess as his bride; their son Akhnaton brought the dy-

nasty to an end, save for the brief reign of his stepson, the well-advertised Tutankhamen.

Summarizing, Dr. Ruffer observes: "The characteristics of the XVIII dynasty were—tireless energy, which enabled Egypt to resist its foreign foes, to carry the Egyptian flag abroad, and to establish wise government at home; and an enlightened taste for the fine arts, most forcibly shown in the artistic reforms of Akhnaton. In these nine generations, issued from consanguineous marriages, there is no diminution of mental force. The energy characteristic of Ahmose I is found 200 years afterward in Akhnaton, used, it is true, for different objects and higher ideals, but as intense in 1375-1358 as it was in 1580-1557 [B.C.]."

Of the specific evils popularly attributed to consanguineous marriage, one is infertility. Data are lacking to compare the fertility of members of this dynasty with that of other families of the same period, but it is certain that the fecundity of the royal family was not below normal.

Again, children born of consanguineous unions are sometimes said to be short-lived. While the average duration of life in Egypt in that period is unknown, it is easy to ascertain the longevity of the male rulers of the dynasty. Eight of them show an

average of forty-four years, which is not bad, considering the stress to which a military ruler is subjected.

The physical proportions of these rulers, as measured on their mummies, are good—many of them were men of notable strength. “There is no evidence to show that idiocy, deaf-mutism, or other diseases generally attributed to consanguineous marriage ever occurred among the members of this dynasty, and as far as can be ascertained from mummified bodies, masks, and statues, the features of both men and women were fine, distinguished, and handsome.”

A thousand years later another dynasty, of wholly different race, offers additional striking evidence of the effects of the marriage of near kin. This is the dynasty of the Ptolemies, founded after the death of Alexander the Great by his bold and patient general Ptolemy Soter. The first four kings of this series were not sprung from consanguineous marriages; it is, therefore, particularly useful to compare them with the later rulers, among whom brother-sister matings had become customary.

The general reputation of the Ptolemies is of course bad: morally they were of the conventional type of Oriental despot, wicked and unscrupulous.



But they were not weaklings: whatever their moral defects (for which environment must receive some credit, as well as heredity) they displayed abundant mental and physical energy. The direct line of the Ptolemies came to an end with the twelfth ruler of the dynasty, "not because the women had become barren, or the men unable to beget children, but because all the male descendants born in legitimate wedlock had been killed or exiled."

The sceptre was taken up by Auletes, an illegitimate son of Ptolemy X, and was finally laid down by his daughter Cleopatra VII, whose fame in history is sufficiently great, although not altogether spotless. It must be remembered, however, that public opinion as to her character has been based either on the accounts of her contemporary enemies, or on those of a long line of romancers, ranging in calibre from William Shakespeare and John Dryden down to the latest writer of vaudeville songs or "Sunday Supplement" scandals. Nothing can be said against her character until she fell into the hands of two old roués, first Julius Cæsar and later Mark Antony. She came to the throne a young girl, facing the impossible task of preserving her country and dynasty from the conquering power of Rome. Lacking military strength, she relied on blandishments and in-

trigue, and her amours with Cæsar and Antonius must be regarded from this point of view among others. It is not necessary to attempt to whitewash the character of Cleopatra or that of any of her long line of incestuous ancestors, in order to establish the fact that, almost without exception, they demonstrated physical and mental energy, reasonably long life if they did not meet with violent death, and absence of the defects which popular prejudice attributes to consanguineous marriages of a much more remote degree than those here considered. Dr. Ruffer's summary seems to me well balanced:

"The Ptolemies born from consanguineous unions were neither better nor worse than the first four kings of the same family issued from non-consanguineous marriages, and had the same general characteristics. Their conduct of foreign affairs and internal administration was in every way remarkable and energetic. They were not unpopular in their capital, and their subjects rallied round their ruler when the Romans entered Egypt and resisted the foreigner.

"Though much has been written about the awful sexual immoralities of the Ptolemies . . . their standard of morality was certainly not lower than that of their fellow-townsmen.

"The children of these incestuous marriages displayed no lack of mental energy. Both men and women were equally strong, intelligent, capable, and wicked. Certain pathological characteristics doubtless ran through the family. Gout and obesity weighed heavily on the Ptolemies, but the tendency to obesity existed before the consanguineous unions had taken place.

"The male and female effigies on the coins are those of very stout, well-nourished persons. The theory that the offspring of incestuous marriages is short lived receives no confirmation from the history of the Ptolemies. . . . Omitting those who died violent deaths, the average length of life of the Ptolemies was sixty-four years.

"Sterility was not a result of these consanguineous marriages. No case of idiocy, deaf-mutism, etc., in Ptolemaic families has been reported."

In these two noteworthy dynasties, close inbreeding was practiced on a larger scale, for a longer period of time, than in any other cases known to me in detail in the human species. None of the evil results generally attributed to cousin marriages seems to be manifested. The consequences more nearly recall the results achieved by live-stock breeders, who long ago discovered and applied the fact that

close inbreeding is the foundation of all great breeds and families of domestic animals.

Scientifically, the effects of inbreeding are now well understood. They represent merely the union of similar heredities; for instead of possessing wholly different inherited traits the two mates are, by virtue of their common ancestry, possessors to a greater degree than usual of the same heritable characteristics.

Thus, if the ancestry of the two is good, their children will be benefitted by receiving a double dose, so to speak, of certain good traits of their ancestors. When the parents are carefully selected, as by a live-stock breeder, who culls out all the animals with bad qualities, there is no quicker way of building up a fine breed than by inbreeding. In the dynasties which have been chronicled above, the stock was in a way selected at the start—only select and superior individuals would have been capable of founding dynasties under the existing conditions. By theory, good results would have been expected from the inbreeding of such selected stock, and in fact it appears that the results were, on the whole, excellent.

On the other hand, in a stock that carries defective heredity, the children are doubly handicapped.

Moreover, it often happens that a hidden trait in the family ancestry is brought to light, when two related lines of descent are united in a single individual: thus a feeble-minded child may be born in a cousin mating, where feeble-mindedness was latent or recessive in the ancestry and had not previously made itself manifest. It is cases like this that have given consanguineous marriage its ill repute, although recessive traits may also appear most disconcertingly in the offspring of unrelated persons, if the same trait happens to occur in the ancestry of each.

Defective children born after a marriage of kin were naïvely explained by the supposition that there was something inherently wrong about the marriage of relatives, when in fact it was the ancestry that should have been blamed. In passing judgment on a proposed marriage, therefore, the vital question is not "Are they related by blood?" but "Are they carriers of desirable traits?"

In a stock that is defective to start with, consanguineous marriage brings the evil traits to light with surprising rapidity. The archives of heredity are full of pedigrees, gathered for the most part in poor farms, jails, and other custodial institutions, where almost every member of a family, for generation after generation, is tainted in some way. When it

is found that numerous cousin marriages are represented in such a pedigree, it is altogether natural that these marriages should be looked upon with suspicion.

Biologically, then, the marriage of kin may be a good thing or a bad thing. It depends on the kind of germ plasm these kin have received from their progenitors. If the same congenital defect or undesirable trait does not appear in the three previous generations of the two cousins, including collaterals, the individuals need not be discouraged from marrying if they want to.

But from a broader point of view, the strictly genetic considerations are not the only ones to be weighed in passing judgment on consanguineous marriage. Other considerations are sometimes not given the weight they deserve.

Some of the opposition in modern civilized countries to consanguineous marriage is doubtless a survival of the establishment of prohibited degrees by the Roman Catholic Church during the Middle Ages. The extent of these prohibitions went far beyond the limits which any biologist would have set: a well-known survival, only lately abolished by Parliament in England, was the prohibition of marriage between a man and his deceased wife's sister.

Without stopping to inquire the real motive for the erection of these bans to marriage between blood relatives or sentimental connections, one may recognize the validity of the argument by which Roman Catholic theologians now justify them, namely, that the kind of love which leads to mating and the kind of love which binds the members of a family together are two different things which should not be mixed. Psychologically, this proposition will be indorsed by almost every one. In late years particularly has it been pointed out that too great attachment between members of the same family, originating in youth, imposes a heavy handicap on the personality, ever vainly seeking to free itself from the cramping influence of this emotional bond in order to take its place in the outside world.

Eugenically, on the other hand, it is desirable that the individual be trained to look outside his own family circle for a mate, because in this way new and, presumably, valuable family traits will be brought into the stock, and latent undesirable traits will be denied the expression that they might get if two persons, related and hence carrying the same traits, should marry.

Quite apart from the biological aspect, moreover, it is evident that normally a young couple are bet-



ter situated, if they have the counsel, help, and influence of two different family circles to fall back on, than if they have only the one in which they were together brought up.

In summary: The study of these extraordinary Egyptian genealogies is of great interest to the biologist, because it affords such a striking confirmation of the theory of genetics. But it offers no encouragement to the establishment of consanguineous marriage as a normal rule. In isolated cases in healthy stock, cousin marriages are not to be opposed—they may even be recommended. Charles Darwin, whose children are the offspring of a cousin marriage, is one of the standard illustrations. But, at best, a cousin marriage usually connotes a narrow horizon and lack of opportunity on the part of the mates to meet a wider circle of eligible young people; and one of the cares of parents should be to give their children as wide a circle of eligible acquaintances as possible, in order that sexual selection may have full play.

As to consanguineous marriage in general, then, and particularly the closer degrees of it which go by the name of incest and are criminal under the laws of modern civilized nations, the case seems to be clear. The individual's interest agrees with that of



the race in requiring, at least after the period of adolescence, that the individual's affections should be projected out of the home and family and not confined in them.

#### A SCORE CARD FOR BRIDES

On reviewing this chapter, in spite of the mass of detail in it, I think the general conclusions to be drawn will be clear enough. The man whose head is not entirely overbalanced by his heart will prefer to fall in love with a young, healthy woman of good family, who has much in common with him and promises to be compatible. He should be on his guard against being too greatly influenced by vivacity, clothes, manners, or "dash," although all of these things are good in themselves and within limits. If a girl has a number of brothers and sisters, it is a great advantage, not only as indicating that she comes from vigorous, fecund stock, but because she will have been educated better in the home—an "only child" is notoriously hard to get along with.

As one expects to live with a wife all the rest of his life, no possible combination of good qualities can take the place of compatibility; and this is so personal and intimate a matter that no one can decide it for another. A man who has not yet

reached the point of falling in love, but knows fairly well the group of girls among whom he will have to make his eventual choice, might clear up his own ideas by making a score card for each of them, and comparing them as impersonally as possible. This score should be based on the traits that he himself considers most necessary or desirable in a wife. Tastes differ. Suppose merely for the sake of illustration that the following ten were chosen:

Health.  
Age.  
Intelligence.  
Family.  
Disposition.  
Appearance.  
Motherhood.  
Home-making.  
Vivacity.  
Comradeship.

No two men would select just the same list of characteristics; and the order in which the traits are mentioned is random, signifying nothing as to their relative importance.

Taking such a list, one may assign to each trait ten points, then rate the girls of his acquaintance by it. He might agree with himself that any girl who fell

below a total score of 75, or who fell below 5 in any single trait, would be dropped from the list—provisionally, at least. In this way, he would be able to get a more systematic idea than ever before, in all probability, of how the girls of his acquaintance compared with each other in the characteristics that are worth while in a wife.

Another type of analysis is suggested by the following questions, paraphrased from Thomas W. Gallowsay's *Love and Marriage*: How do children respond to a girl, and she to them? How does she win her friends? Can she hold them? How does she treat her mother, brothers, and sisters? What is her general attitude toward parents, and toward home duties and responsibilities? How does she respond to disappointment? To illness? To weariness? To success? How does she meet unexpected or difficult situations? What is her attitude toward those less, or more, fortunate? toward possessions, saving, spending? toward, and conception of, happiness? toward service and usefulness? What is her taste in recreation, sports, amusement, reading, music, etc.? What is her attitude toward sincerity, honor, duty, and religion?

It must be emphasized that all this applies only

before love enters on the scene. Once a man is deeply in love with a woman, it is extremely difficult for him to tell why.

It is necessary also to reiterate the warning that a high average is more important than a few outstanding fine qualities. A man may admire certain traits in a maid; these traits may be highly desirable; but there may be many others less desirable. One who wants to avoid disillusionment must keep a level head, in this connection.

Disillusionment is almost certain to follow a marriage in which either party has been swayed mainly by mere physical attraction, but it may also follow on a marriage which has been brought about because a man admired a few shining traits in a girl, and closed his eyes to many others that were difficult to live with. One who has been brought up to regard girls as angels rather than human beings should prepare himself for prompt disillusionment.

Finally, if a man is rating the girls of his acquaintance in a scientific frame of mind, he should complete the task by rating himself. How much will it mean to him, for example, if his wife hates golf, does not enjoy music, likes the city and detests the country, does not desire children, and so on?

Most men seeking wives start out with high stan-

dards and as times goes on, if they fail to marry, they tend to raise their standards higher each year. This makes it each year more difficult for them to find acceptable mates, and too often leads to undesired and unexpected bachelorhood. The more practicable and intelligent policy is to start with high ideals, and each year that they are not fulfilled, to recognize that they are unduly high and lower them a little. Thus a man who began at twenty-one to keep his eyes open for a bride combining in herself perfect health, radiant youth, great wealth, raving beauty, high intelligence, and social position might discover that such a paragon of virtues did not cross his path and reducing the standard a little each year might find by the time he was thirty that he could well afford to dispense to a large degree with several of these requirements, and get satisfaction for the rest of his life from a wife who was a human being like himself.

## CHAPTER III.

### HOW?

IN the preceding chapter some of the qualifications of an ideal wife were outlined. But the young man who starts out on his matrimonial adventure by looking around for a girl good enough to be his bride is making a false start. The first thing for him to do is to make certain that he is good enough to be a fine girl's husband; and this may keep him occupied for some time.

The country is full of fine girls. There are many, surprisingly many, estimable, unmarried young women, who earnestly desire to marry, but who have not yet found the right man. This is usually because they have been badly educated for marriage, have acquired impossible ideals, have waited too long, or have not met enough eligible men. But they unite in saying that desirable husbands are extraordinarily scarce. Personally, I am convinced that they are much rarer than desirable wives. The education (in the broadest sense of the word) of the average boy is so inferior that it would be surpris-

ing if he should attract a really superior girl. Missionary work begins at home on this subject.

### THE IDEAL HUSBAND

What kind of man do girls admire and seek as a husband? The same investigations that were set out in the preceding chapter will throw light on this question.

The University of Mississippi girls ranked the qualities of an ideal mate in this order:

- Sex purity.
- Disposition.
- Honesty.
- Health.
- Natural mental ability.
- Education.
- Abstinence from liquor.
- Abstinence from drugs.
- Ambition.
- Interest in religion.
- Business ability.
- Personal neatness.
- Willingness to have family.
- Mutual intellectual interests.
- Family connections.
- Prominence.
- Social ability.
- Abstinence from tobacco.

Artistic ability.

Fondness for sports.

Wealth.

Native state or section.

Attitude on woman's suffrage.

Study of this list ought to encourage any man who wants a superior wife; for it shows that these girls do not lay great stress on wealth, beauty, or prominence; what they demand above all is a husband who is merely decent. If a man does not measure up to that standard, he cannot blame anyone but himself.

The female readers of *Physical Culture* rated the qualities named to them as follows:

Health .....	20%
Finances .....	19
Paternity .....	18
"Looks" .....	11
Disposition .....	8
Education .....	8
Housekeeping .....	7
Character .....	6
Dress .....	3
<hr/>	
	100%

The considerable difference in emphasis in this list, compared with that of the college girls, doubtless reflects the fact that the magazine readers are



older and more sophisticated. They want a man able to support a family. It is significant that willingness to have children is put so far up on the list.

Ohio State University girls likewise emphasized the attractiveness of a "good provider," declaring that this was much more important to them than wealth or fame. Sincerity, honesty, fairmindedness, truthfulness, and wholesomeness in thought and action were declared to be absolutely essential in the moral realm; being of the same race, of good stock, health, and physical attractiveness in the physical realm; while affection, intelligence, comradeship, and desire for and love of children were held to be indispensable in the mental realm.

Dr. Binder's women students at New York University thus expressed their preference, among the three traits he named:

Health .....	48
Beauty .....	15
Wealth .....	12

Freshmen girls at the University of Pennsylvania, interrogated by Robert T. Hance, emphasized the desirability of "pre-marriage frankness, and physical and mental characteristics in relation to personal tastes and to the production of fit children." Good health is of course universally de-

manded; "considerable stress is laid on cleanliness."

The girls of Brigham Young College, Utah (a Mormon institution), have likewise registered their preferences. Ninety-nine per cent declared that the man of their choice must be physically and mentally strong, 93% stated that he must not use alcohol or tobacco, 86% insisted he must be morally decent, 50% asserted that he must have a good education, 72% thought finances need not be mentioned, 33% said he must be ambitious.

These various investigations cover wide enough ground to give a pretty fair picture of the husband who is sought by intelligent young American women. In general, it seems to me that their demands are modest. They ask particularly that he be healthy, decent, ambitious, and agreeable to live with; interested in children and able to take care of them as well as of his wife. They do not demand that he be a *matinée* idol in looks, a scion of the 400 in social position, a genius in mental brilliance, or the son of a millionaire. The traits which they emphasize are largely traits subject to control by their possessor. Yet if one runs over the list of one's male acquaintances (modesty forbidding a start with oneself!) it will perhaps be surprising to find how

few of them measure up even to this reasonable standard.

Here is obviously the place for a man to begin, who has his mind set on winning a worthy wife. He must do everything in his power to make himself attractive to her; and by doing so he will be benefitting himself greatly at the same time.

It is true, he can do little to change his inherited traits. But he can make the most of them; he can do something to avoid injuring his good ones, and he can do a great deal more to avoid blemishing his personality and his parental fitness. It will be worth while to run over a few of these qualities.

### 1. HEALTH

Stand on a corner in any business district at five o'clock in the afternoon and watch the young men pour out of the office buildings. What pimply-faced, hollow-chested, greasy, flabby specimens many of them are; saturated with the products of constipation, flavored with nicotine and fusel oil, peppered with the germs of gonorrhea! Is it any wonder that a superior girl looks over these fellows, thinks of being tied to one for life and having children like him, and shudders?

Yet there is scarcely one of them who could not

in a short time make himself the picture of health, if he undertook to do so. Clean living, diet, exercise, outdoor life, baths, and plenty of sleep would work marvels. They are not, as one sees them here, the products of nature; they are hand-made; and the quicker they get back to nature the better off they will be.

Of course, something might be said about the average young woman, if this book were addressed to her sex. But the men seeking wives cannot easily reform the women they meet. There are, however, all sorts of women in the world, and if a man is not satisfied with the average of them he need merely aim higher, selecting one who is above the average.

## 2. DECENCY

Decency, both of mind and of body, is likewise of prime importance. Such an elementary thing as cleanliness and neatness is often neglected, as the Pennsylvania co-eds more than hinted. Neatness in dress must not become effeminacy, however. Avoidance of prostitution is a fundamental part of decency, both of body and mind—that goes without saying. But the avoidance of a cynical attitude toward love and marriage is equally necessary, for girls are sensitive on this point. As a sex, they take

these things much more seriously than men do; they do not regard them as laughing matters. Anyone who has not remarked this can easily make the test for himself by telling some joke that involves even a mild sneer at marriage, first to a group of men and then to a group of women. It may pass with the men, but it is almost certain that some of the women will immediately object, declaring that the point is wrong, and that they do not see any joke in it.

This attitude must be admired. A woman wishes men to respect her, to respect her sex as a sex, to respect love, marriage, and parenthood; and she is absolutely right in desiring this.

### 3. SUCCESS

It is clear that most girls do not expect to marry a man who has already attained either wealth or prominence, but they very properly do not want to tie themselves to "a dead one," a man who will never be able to give them even the necessary comforts of life. They are willing to live for a time on hopes and expectations, but cannot be asked to live their whole lives on that basis. A man who seeks to prepare himself for successful marriage must take himself firmly in hand along these lines.

In this age of alluring correspondence-school advertisements, it is not necessary to urge anyone to be ambitious. Perhaps the most timely thing to do is to begin to save money, which melts away as fast as it gets into the pocket of the average young man away from home. Most of it is merely wasted—frittered away in playing pool or poker, on smokes and drinks, on amusements that do not amuse, or on girls for whom he cares nothing. Now is the time to put this money in the bank; it will be needed before the wedding day!

In short, one who would attract women must naturally do his best to cultivate the traits they admire and to get rid of the traits they do not admire.

I have said nothing about age. A man should marry young, but it is useless to tell him this unless he can afford to marry. True, a father's age does not affect the character of his children, as a mother's does. But it is to his own interest to marry as early as possible, as he thereby has that much longer to enjoy life, is subjected to the strain of celibacy for a shorter time, and will adjust himself to matrimony more readily. It usually makes for harmony if he is not too much older than his wife—a difference of ten years might perhaps be taken as a desirable limit. But while women prefer not to marry a man younger

than themselves, they seem to attach little importance to actual age. Youth is inevitably attractive, but they know that youth is not always able to make a living. It would be highly desirable if young men could marry by the time they are twenty-five, but a man preparing for a profession often has not finished his schooling by that time. Until changes are made in the educational and business world to permit superior young men to marry earlier, or until parents more generally recognize the desirability of aiding their sons financially for this purpose, the only practicable advice that can be given is to marry as early as possible.

Nothing definite can be said about income, because it is so entirely a matter of circumstances. One couple will live comfortably on \$1,000 a year when another feels desperately pinched on \$10,000. The right girl always prefers to marry the right man and make the necessary sacrifices for a few years (if she is confident of his ultimate success), rather than to postpone marriage indefinitely waiting for him to make a fortune.

Assuming, now, that a young man is not ashamed (in the light of what has already been said in this chapter) to offer himself to a desirable girl; and that he has (in the light of Chapter II and his emo-

tions) fixed his affections upon the one whom he believes to be The One, he has a problem on his hands in winning her that deserves the most intelligent study. This is a problem that receives liberal attention from the editors of "Advice to the Lovelorn" columns in metropolitan newspapers (and their advice, by the way, is generally excellent, so far as my knowledge of it goes). But it is outside the sphere of most of the superior young men of the country, and when they attack it they feel themselves to be, and are, handicapped.

Able, ambitious, and hard-working young men usually have too many other interests, and have their hands too full, to be able to spend much of their time in feminine society. As a consequence, they are amateurs when it comes to making love; and competitors of much less real worth, who have devoted more of their attention to studying women, or to whom the knowledge has come naturally, gain desirable wives to whom they are not so well entitled. This is a serious situation in every way, and it is complicated by the fact that, while some girls are dangerously easy to marry, the most desirable ones are correspondingly hard to win. Sometimes a superior man, feeling conscious of his superiority, believes that he has nothing to do but to offer him-



self to the finest girl of his acquaintance, and that she will immediately grasp the opportunity to secure such a good husband. He soon learns that superior girls do not respond in that way; and unless he studies his failures and applies his knowledge successfully he is likely to end by marrying the traditional landlady's daughter or some other girl who will not wait to be asked twice.

Probably it would be safe to say that the more desirable a girl is, the more difficult she is to win. In the first place, she knows her own value, and does not propose to cheapen herself by giving herself away too easily; in the second place, she demands more in a mate; in the third place, competition is keener. But as, in matrimony, the best is none too good, it is for the candidate to devote the same degree of effort and determination to this undertaking that he would to learning his profession. The first thing to do is to study.

Far be it from me to attempt to explain the mysteries of the female mind and character. A large part of the world's literature is devoted to that subject, and it is generally admitted that the last word has not yet been spoken. But one can safely say that women differ, and that a man must make a careful, thorough study of the one he admires, to

learn her history, disposition, interests, dislikes, and in general everything that goes to make up her personality. This study will guide him throughout the campaign, and his success will be determined by the intelligence with which it was made and the use he subsequently makes of it.

### THE GIRL'S CAMPAIGN

Before I discuss the strategy and tactics of the campaign, it will perhaps be worth while to recall the tactics that women themselves use—for, as everyone knows, girls (and their mothers) do not always leave the campaigning to the men. So far as general principles can be drawn from procedures that are extremely complex and varied, I take it that a woman's plan of action usually includes the following elements:

1. To display her attractions, whatever these may be. She takes care that the young man sees her often, but sees her always at her best. She does not come to the door in a kimono and curl papers, or eat onions for supper when she is going out with him. By letting him see her only at her best, she builds up an ideal and alluring picture in his mind.

2. To minister to his comfort. A large part of this is summed up succinctly in the time-honored

advice, "Feed the brute"; but there are many other things a clever woman does which make a man feel at ease and well satisfied with himself when he is in her company.

3. To take an interest in his major interests. If he is a baseball fan, for instance, she will encourage him to talk baseball until she is bored almost to tears, while he begins to consider himself an undisputed authority on the game.

4. To be "a good sport," a real comrade, and at the same time not to be too independent or assertive; for most women realize that a man likes to dominate, even if they themselves are not naturally inclined to be submissive. They pose as "clinging vines" and appeal to his instinct of protection for the weak and helpless.

Some girls jeopardize their chances by misinterpreting the word "sport," and trying to be a sort of "hail fellow well met," or the feminine equivalent of a "man about town," a type of female that does not appeal to most men as a lifelong companion. What a man seeks is rather a sense of genuine sportsmanship which will lead a girl to play fair, to be a good loser, to be "game," not a "quitter," to be a considerate winner. The fact is, however, that these qualities do not especially characterize the

female sex. They have been developed in men through centuries of team-work. Women have lacked such training, while in the important business of attracting a mate each has had to play the game single-handed against all competitors. The ethics of a woman in the realm of sportsmanship are therefore, in practice, often disconcerting to a man; she has not the same ideals of fair play that he has and he need not expect her to live up to his own ideals, or even to understand them fully.

By such measures as have been outlined, and by more or less subtle appeals to his emotions, the girls makes a man feel that she is a very attractive person, whom it is pleasurable and profitable to be with. The danger she faces at this point is that the man will remain in that state of mind indefinitely, taking up her evenings, enjoying himself, and not feeling the necessity of going any farther. Many a girl has got herself into this predicament, and to extricate herself successfully calls for talent.

5. The tactics used to gain victory at this decisive moment vary with the character of the participants, but the most general method probably is to let the young man know that "there are others." This has a double effect: (a) it ratifies his judgment, showing him that others besides himself recognize

the young woman as charming and desirable; and (b) it shows him that he must be aggressive; that if he confines himself indefinitely to a passive campaign of sitting on her sofa, eating her fudge, and listening to her piano selections, he will lose out altogether. He must decide, once for all, and quickly, whether he wants to enjoy these delights for the rest of his life, or prefers to step out into the cold world again, go back to spending his evenings at the Pioneer Bowling Alleys or the Y. M. C. A., and see some other and less worthy man take his place in the sunshine of her smile. If conditions are favorable, he loses no time in proposing; she comments that it is very sudden and asks him to name the day.

As I intimated above, I feel rather diffident about offering such a picture of a situation on which the greatest novelists and dramatists of all ages have lavished their talents. Nevertheless, it is the function of science to analyze the facts of every-day life, to reduce them to their simplest terms and show their relationship; and the manœuvres by which a young woman leads a man to fall in love and marry form a biological phenomenon as interesting as it is important. I believe the foregoing analysis represents some of the essential elements underlying

a situation that is as varied as life itself. It seemed worth while to take space for it, because a man who is about to woo a woman can profit greatly by knowing how a woman goes about it when the tables are turned

### THE MAN'S CAMPAIGN

Turning the tables back again, now, it is time to inquire what tactics a man pursues to bring the woman of his choice to consent to marriage. Tradition generally recognizes three different lines of approach.

1. The rushing, or cave-man, tactics. It is supposed by some men that the most successful method of attack is (figuratively speaking, of course) to walk boldly up to a woman, seize her by the hair, and drag her to the altar before she recovers consciousness. In such conduct she recognizes a master, it is averred, and all her feminine instincts lead her to submit rejoicingly.

2. Indifference. The fundamental assumption underlying this theory seems to be that women expect and demand attention, admiration, and pursuit from all men of their acquaintance. If one man fails to show any interest in her, the girl is piqued; she sets out at once to teach him that he is

not so immune to feminine charms as he thinks he is and that she, on the other hand, is irresistible if she cares to be. She becomes so interested in the undertaking, and so determined to succeed, that when he finally recognizes the time is ripe and asks her to marry him, she accepts in order to make him not only temporarily submissive but a captive for life.

3. Comradeship. Here a man relies on treating a woman as an equal, on respecting her and winning her respect, on developing a community of interests with her until the two gradually grow nearer and nearer to each other and finally realize that their life-long partnership is what will make life most worth while.

Each of these methods doubtless has its uses; in most cases elements of all three may be employed to advantage at various times. Here again it is necessary to insist that everything depends on the study of the girl's personality. A man must learn this, and play up to it. It would be as absurd to suggest a line of conduct for winning a girl, without knowing anything about the girl, as to offer one for winning a football game, without knowing anything about the other team.

It may be said, however, that there are two indispensable prerequisites. The first is propinquity.

One who rarely sees a girl cannot hope to make much impression on her. The second is to keep the best foot forward. If all the impressions a man makes are favorable, a girl is bound gradually to build up a favorable picture of him. He must always be sympathetic, take an interest in her point of view, strive to be and deserve to be her confidant; if her ideas are a bit crude, bear with them, never laugh at them. If his personal character is such as women admire (as outlined in the earlier part of this chapter), and if at the same time they have a good deal naturally in common—that sympathy with each other's aims, and similarity of habits and outlook on life that has already been mentioned—a man should be in a position to make a girl at least respect and admire him. That is the first step, and a long one, since intelligent girls usually let such respect and admiration precede any strong emotional interest on their part—a form of self-control in which they surpass many men.

#### MINOR TACTICS

So much for what might be called the grand strategy of the campaign. The minor tactics are so variable that it is impossible to do more than make random remarks. These tactics must be de-



voted to continuing and intensifying the favorable impression the girl has received, and to slowly but steadily arousing her emotions, until at last head and heart together will insist to her that she has found the prince of whom she has been dreaming for so many years.

Once her interest is seriously awakened, one must keep up the offensive, yet do so in such a guarded way that she will constantly fear he is not going any farther, and will try to lead him on. If a girl feels that she is sought merely for her intellectual companionship, and the man keeps his own feelings well under control, the spirit of pique, which has been mentioned previously, is likely to lead her to take a little of the initiative into her own hands.

At no time in life is it more necessary to "make haste slowly"; a single false step may undo the efforts of weeks or months. Progress should be steady, but it must be expected to be very slight. While the object at this stage is to arouse the girl's emotions, it is a fatal mistake to attempt to do this by the use of one's own sex attraction (if one thinks one has any). If the man is like the hero of *Ruddigore*, a bit "diffident, modest and shy," the girl will be led, unconsciously, to try to use her own

sex attraction on him; and her emotions will develop by practice.

One must always talk of love, marriage and parenthood respectfully, even reverently. If a man expects any girl to think she is the only girl he ever loved, he is foolish. She will not believe it, and would think no more of him if she did. She is likely to be attracted by a man who shows that her sex is a matter of great significance to him; that women are in his estimation the most important thing in life.

On the other hand, the wise man will never talk of his love for her—girls hear too much of that kind of talk, and discount it. He will let her infer his love from his acts. Attentive while she is near, he will be doubly so when she is away from him—out of town, for instance. He will remember things she said, and speak of them in some other connection later; he will send her amusing *billets doux* as often as possible—they are more appreciated than the telephone calls which have come to be one of the principal means of communication between lovers. Here he can show his originality to good effect. The books, candies, and flowers prescribed by the *Guide to Etiquette* are hackneyed, and something that contains more individuality is appreciated. The

man with imagination will get better results by sending a clipping, a verse, a picture, a single flower with a history—anything that will surprise as well as please, and will cause him to stand out in her mind as an individual, not merely as one of a long line of indistinguishable candy purveyors.

If books are sent, there is unlimited room for the exercise of good taste and the avoidance of mistakes. Often a book may be selected that recalls some subject the two have discussed together. A camera is useful, as it furnishes many excuses to carry or send photographs. She may be asked for her opinion on some special subject—this, however, is sometimes as well done by phone as by letter. Pains should be taken to help her with matters in which she is concerned; thus if she is musically inclined, clippings or quotations on this subject may interest her. It is not necessary that the things sent have any intrinsic value—they serve merely to keep one in her mind and let her know that she is always present in one's thought. As the campaign draws to a close, something of this sort may well be done each day.

The considerate man will respect her prejudices, and not be constantly catching her up and correcting her on trival matters. He will also avoid argu-

ing with her on subjects that involve her feelings (and most of a girl's thinking is based on feeling, even more than is the case with men). Even if the matter is one of some importance, to dispute and grow angry can do no conceivable good.

He must let her see that an appointment with her is the most serious thing in his life, never staying away on any such frivolous pretext as weather or business. He must, in particular, not let her think that his daily work absorbs his attention, and that she takes second place. Myrtle Reed, in her entertaining *Spinster Book*—a volume still well worth reading in this connection—comments satirically on the poverty of the male imagination, which can never invent any other excuse for having neglected a girl, than to say that he has been busy. It would be more effective to say that he had not come because he hated her—this would at least pique her curiosity, while the excuse of business merely annoys.

He must avoid misrepresenting to her his business prospects: in the first place, he is not trying to purchase her, by a display of wealth; in the second place, if she later finds out that he has deceived her in this, she will not trust him.

Above all, a man must not take any liberties: it is neither necessary nor desirable. The indiscriminate use of that cheap phrase, "my dear," offends many persons. He must not be crude in his methods—he can develop her emotions just as much, or more, by a look as by trying to put his arm around her; and he is less likely to be thrown out.

A man who knows himself and is honest, who appreciates the character and respects the personality of his idol, who seeks her happiness above his own, who does not try to hurry things, who does not give way to his emotions, who always keeps his wits about him, may hope to go far.

To sum up in a single word, a man must make himself *indispensable* to the woman of his choice. He must so conduct himself that she will trust him fully and come to depend on him; that she will find she is happy in his company and lonely without him; that she will respect and admire him enough to want to join her fortune permanently with his. If these conditions are fulfilled, there will be little difficulty about winning her consent to such a partnership. There are innumerable happy marriages which started in this way and developed gradually into alliances, without a word ever being said on

the subject; without any formal proposal or engagement but merely with a recognition on each side that the end was inevitable.

#### MISTAKES TO AVOID

There are a number of popular fallacies against which one must guard; among these I would place:

1. Rushing. The reputed tactics of the cave-man usually lead one's sincerity to be doubted—and properly so. Even if successful, they are not desirable for either party concerned. (Parenthetically, it would be interesting to know what the cave man's wooing was really like. It may be that the policy imputed to him of winning his bride by caresses with a stone hatchet is a gross libel. The anthropoid apes woo their mates by attraction, not by violence.)

2. Cruelty. It is sometimes supposed that brutal treatment is particularly effective in awakening the love of a woman. I doubt if it ever awakened anyone's love, though it often deeply wounds, or alienates, a love already awakened. The real basis of this theory is probably as follows: lovers quarrel with each other, and separate for a time; the separation shows them that they cannot get along without each other, and they reunite more devoted

than ever. It was not the initial quarrel, however, but the separation following it that brought this realization. In many cases this quarreling and making up precedes an engagement, or even a full realization of love.

3. Dazzling. Sometimes a man thinks he can overpower a girl by his brilliance. I doubt if he often succeeds. Kindness is more effective and less frightening. Besides, the girl may be more brilliant than he is, although too diplomatic to reveal it.

4. The Don Juan pose. Some men have the idea that woman admires above all else a rake, and that if they are continually boasting about their past conquests, they will be irresistible. There is perhaps a grain of truth in this, but it is a poor rule of procedure. In some cases, owing to suggestibility, if a man has the reputation of being an irresistible "lady-killer," a girl may be convinced that she could not resist him if she tried, and therefore does not try. But a more general explanation, I think, is the one I pointed out above, that women admire a man to whom their sex means a great deal (in the right way). Conversely, they do not particularly admire a man in whose life women have played no part at all; feeling, no doubt, and rightly, that there must be something the matter with him.

There is also the advertising value of a reputation: if a man seems to be popular, and desired by other girls, he is likely to be more attractive to this particular girl than is a "discard." All this applies to the period before real love begins; after that a woman desires that a man be responsive to her and cold to all others.

### IN LOVE OR NOT?

How is one to know if the girl is really "interested"? This is not difficult if one is in no hurry, but if one tries to push things too fast all may be lost. Studying her reactions to small gifts, and her answers to letters, one can usually gain an idea of whether she is taking matters seriously. An acquaintance of mine recommends, at a later stage, "the bench test," which I pass on for what it is worth. When the two are together on a seat, the man may unostentatiously move closer beside her. If she draws away at once, it is an indication to go slow. If she does not, it is safe to assume that one is on solid ground.

In a good deal of what has preceded in this book I have assumed, in accordance with the facts of every-day life that (though there are many exceptions) a man usually goes about getting married,



in the first place, with some intelligence and deliberation; that he is ready to fall in love and wants to fall in the right direction. The reader who has come with me this far has now reached a point where the imaginary hero has made his choice, has fallen in love, and must soon propose. One vital question remains: Is he really in love, or has he merely hypnotized himself temporarily? How can he tell whether this is the real thing or not? It is not likely to be his first love affair; theoretically there must have been a first, some time, but it was probably before he left grammar school. He may have recovered from a dozen others since then. How can he know that this time he is irreversibly serious?

I do not know; nor do I think that anyone can offer a rule or test. One must depend on one's own intuition; and I believe the average, normal man can usually tell for himself pretty accurately whether he has found his soul mate or not. If he has, he knows it, and that is the end of it. If there is any doubt in his own mind, he had better wait a while before he goes any further. But if the two of them have anything like the qualifications outlined in various of these pages as being necessary to an ideal mating; if there is not even the shadow of a doubt in his own heart that this girl is the right

one, and if he has some reason to believe that she shares the same conviction, the time has obviously come for him to propose.

### THE PROPOSAL

This is the point where it is well for him if he has the soul of an artist. For a proposal is not, as most men seem to think, a mere casual incident. It is not only a unique experience, but it is the keynote of a whole symphony, and if the musician is unable to strike anything except a discord, he need not expect that his auditor is unable to detect the false note.

Met by this supreme demand on his artistry, the average man falls short—lamentably, distressingly, hopelessly short. Never, perhaps, does the American show his incompetence in matters of love more glaringly than when he comes to propose. Almost any attractive girl past her teens can tell some interesting stories in this connection, when she feels like it. I know of one man who proposed in a crowded subway car, another while he was putting on his inamorata's rubbers. A third proposed to a girl of my acquaintance during a show at the Winter Garden and when she promptly and decisively refused him he leaned over and whispered earnestly

(while the chorus kicked its way off the stage into the wings), "You're making a great mistake. You'll get very few proposals from men like me."

Brethren, this is not the stuff of which Romance is made! And if there is anything a young woman craves and is entitled to; if there is anything a young man may, can, must give her, it is Romance. The wooing may have taken most of a man's time, money, and thought for months, but all this is wasted if the final proposal is only a flash in the pan. Here is the time when one needs to be at one's best; yet the average man lets the situation get so far out of his hands, and even if he has things well planned, gets so flustered, that he is merely ridiculous. If he is accepted, it is either because the Fair One takes pity on him, or else she is determined to accept him regardless of consequences. But if she has a sense of humor—and most girls have in such a matter—she either replies "No," or else puts him off until he sobers up.

Women have a reputation for saying "No" when they really mean "Yes." The reasons for this habit have been widely and variously discussed. There may be numerous reasons, but certainly an important one is indicated here. No self-respecting girl could say anything but "No" to the kind of pro-

posals young men frequently present, and even if she is really yearning to say "Yes," she can only be praised for refusing to say it under the circumstances.

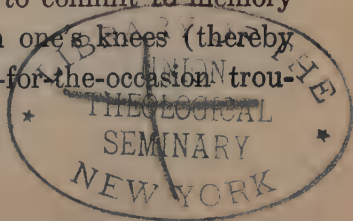
This is an occasion that calls for the best a man has. There is nothing original in the statement that the woman commonly has much greater self-possession than the man at this crisis, and I suppose most people have thought out the explanation. The fact is that, in matters of love, women regularly live at a height: they are used to breathing a rarefied atmosphere which is foreign to men. The woman has lived for years on top of a mountain three miles high, so to speak; she is acclimated. The man has been plodding along in the canyon of a city street, about sea-level, when suddenly the explosion comes and blows him 15,840 feet into the air. He thus arrives at the elevation which the woman has been occupying all along—small wonder if he is out of breath when he gets there.

It is difficult to suggest a way to overcome this difficulty. A course of training might result in confusion somewhere along the line; moreover, the girl in the case would be suspicious if the performance went off so smoothly as to indicate many dress rehearsals. There seems to be no solution except

that a man should summon all his will power, muster his unconquerable determination, concentrate his inexhaustible energies, gather together the unlimited resources of his art and craft, and then wait for the right time.

In addition to the three classically recognized elements—the Time, the Place, and the Girl—there is the fourth element, the Plan. Each of these elements is indispensable, but as the girl is, by hypothesis, already provided, she need not be discussed. The Time and the Place are within the power of the man to determine, and if he has not, long in advance, framed up a situation from which Romance is fairly oozing, he is not worthy of being considered in the finals; he had better quit right here and go back to his bachelor quarters. As to the Plan, I dare not make any detailed suggestions, for it would be fatal to a man's chances to offer a stereotyped formula. If there is any poetry in this nature, now is the time to let it flow forth; remembering that, if he has his way, the girl will never get another proposal, so this one ought to be memorable enough for her to live on during the rest of her life.

It is not always necessary to commit to memory a flowery speech, to drop on one's knees (thereby bagging one's newly-pressed-for-the-occasion trou-



sers), to seize her hand and sigh ardently as a prelude. In fact, the best proposals are often those in which not a word is said: those in which, under appropriate circumstances, appropriate looks and appropriate actions ratify the unspoken compact. This sort of thing demands the touch of a master; and it demands above all else the psychological moment.

Whatever it is, the procedure ought to be irresistible. The lines should be so laid, the stage should be so set, that no human being with a feminine heart in her bosom could remain unmoved. But if, in spite of all this, the girl says "No," what is one to do?

It is universally agreed that this negative is not to be taken as final. But sometimes it is final! In any case, the one fatal thing to do is to argue. The best plan is to say nothing, to get away as soon as possible, before one has a chance to learn that "Of all sad words of tongue or pen the saddest are these: 'But we can still be friends.' " Give her some time to think it over, then go back as if nothing had happened, and start in again near the beginning. If a man is in earnest, he will not give up until all hope is gone—and in matters of this sort, that is a long, long time.

## CHAPTER IV.

### THE EDUCATIONAL PERIOD

THE period following betrothal is commonly known as the engagement period, but from a biological point of view it must be regarded as the educational period—the period of final preparation for marriage. The ultimate success of the mating depends to a large extent on the way in which this period is utilized.

Ordinarily it should not last many months—certainly no longer than a year, if the two see a good deal of each other. The emotional strain under which lovers exist is damaging and should be ended as soon as possible. Long acquaintance preceding marriage is desirable; long betrothal is injurious.

Moreover, a long engagement commonly shows lack of real interest on the part of one or both of the partners. Such engagements are usually broken off once or twice and renewed again later on; all of which indicates that something is wrong. Many exceptions will occur, but not enough to viti-

ate the general rule that if a man and woman are deeply in love, and if they had any right to become betrothed, they should and will marry without letting things drag indefinitely.

Whatever be the length of this period, the lovers have much to learn together and some things to learn separately. One of the latter is usually house-keeping, on the part of the girl.

In discussing the qualifications of a wife, in Chapter II, I did not stress housekeeping ability, not because it is unimportant, but because it is so rare nowadays, among unmarried girls, that to set it up as an essential would be to condemn a large part of them to spinsterhood. Girls know they are going to marry and have homes of their own to manage; their parents know it; their educators know it; yet in a large percentage of cases not the slightest effort is made to fit the girl for this career. Many a graduate of a woman's college knows less about home-making than does a twelve-year-old child who has been well brought up.

It is a disgrace to modern civilization that girls' education should be thus defective; and it results in a great deal of unhappiness. But it is hardly within the power of young men to remedy this situation; they must take the girls as they find them;



and they too often find them ignorant not only of cooking, of planning for and managing a home, but of a very much more serious matter, namely, how to bear and bring up children.

When a girl becomes engaged, and begins to look forward to having a home of her own, she commonly realizes these defects of her preparation and wants to remedy them. If she is living in her own home, this is fairly easy; if she is away from home there are courses of one kind or another in most large cities, but the facilities are by no means as good or as widespread as they ought to be, particularly for girls who must earn their own living during the daytime.

A girl must take whatever chance she has to educate herself along these lines, and it would do no harm if her husband did the same: but as far as western men, at least, are concerned they frequently, as a result of previous outdoor life, enter marriage knowing more about practical housekeeping than their brides do.

An easy start on the mutual education of the two may be made impersonally enough with a consideration of the institution of marriage—a study that will follow naturally from discussion of a topic that is sure to be mentioned, namely, the kind of

ceremony they will have. If they are studiously inclined, readings on the customs and traditions surrounding the marriage will be found extremely interesting, and will also aid in clearing up their minds as to what marriage really is. It will be seen that under modern conditions marriage is primarily a contract between two free persons, in which they assume certain obligations toward each other.

Most people add a religious service to this, partly from genuine religious feeling, partly because they admire the ceremonial, partly from custom, partly because it gives the bride's female relatives more chance to enjoy themselves, and partly because, by sending out a lot of invitations to a show, one has a chance to get a lot of wedding presents that can be exchanged for something useful. Most men would greatly prefer the simplest ceremony possible; so would many women, but the latter are overruled by their female relatives, and the man does whatever he is told to, partly because he has no choice and partly because he figures that it will not last long, at the worst, and that he can afford to pay the price.

But no matter how much ceremony is added, the essence of the matter is merely a declaration, in the presence of witnesses, by the two contracting par-

ties that they are taking each other as husband and wife and are prepared to accept all the consequences of that act.

Survey of the history and forms of marriage will also show that it has at various times meant (and in some places now means) a good many things not in the contract; and that some of these things are not fair to one party (usually the woman), some are not fair to either of them. It is these excrescences on marriage that cause some fine-minded and imaginative young women to shrink from it, and want to remain single as long as possible. They picture marriage as a horridly dull, stereotyped, prosaic, routine, bourgeois sort of affair, when all the romance will be gone from life; when they will be dependent on some man's whim for their amusement, on his caprice for their money; when they will spend the morning in a boudoir cap, cleaning house, the afternoon washing dishes and cooking, and the evening sitting stupidly in an apartment, mending socks, while the husband smokes and reads the sporting pages of the newspaper; that they will be cut off from all their old friends, or from finding any new ones; that they will lose all possibility of self-expression, of getting out into the world and doing things that are interesting and worth while;

that they will become domestic servants, dependants, parasites, shut up to stagnate until they at length mummify.

There have been marriages that turned out this way, but of course it is not the fault of the institution of marriage; it is the fault of the people who marry—for marriage is nothing more than what the two concerned make it. But it is unfortunately a fact that many of the finest girls today have got some such idea as the foregoing of marriage (although they have not always pictured it clearly to themselves), and it should be one of the first pleasures of a lover to make it plain that he holds no such ideas of the married state himself, and does not intend to have his bride hold them.

#### THINGS NEEDED IN MARRIAGE

To prevent a marriage from turning out this way, a man and woman must determine to put certain things into it. I name a few of these without regard to the order of importance.

1. More romance. This is largely dependent on the husband, who must take the initiative in this as in most other matters. He will find his wife willing to meet him more than half way. Part of this romance falls within the scope of the following

chapter, but it is also largely made up of little things that can be done from day to day. Most women like the unexpected, the surprising; they dislike the cut and dried, the stereotyped. If a husband makes up his mind in advance that his marriage is at least as important as his business, and that he will give it as much thought and attention, he will find no difficulty in discovering innumerable ways to keep life interesting. "Life," some one has said, "should always be an adventure and an experience, never a habit."

2. More understanding. A man would not start out to drive a motor car from New York to Los Angeles, if he knew nothing about the machinery. A wife is an incomparably more delicate mechanism than an automobile, but the average man feels no hesitation about starting on a life-long journey with her, without having more than the vaguest idea (and that usually wrong) of how she functions. He must learn to know her as thoroughly as possible—body, mind, and spirit. Such knowledge may prevent a wreck; in any event it will add immensely to his enjoyment of marriage, as well as to his wife's enjoyment of it.

3. More freedom. There are many petty tyrannies in married life, that become exasperating. Each

partner ought to have as much freedom of thought and action as possible, so long as the interests of the other are not involved. It is easy to overdo this, but it is much more frequently underdone.

4. More courtesy. After they have been married a while husband and wife forget to be polite to each other. If they would make it an invariable rule to be as courteous as if they were strangers, most of the friction in matrimony would disappear.

5. More respect for personality. The husband in particular must not get the idea that he acquires any rights in marriage. He acquires plenty of duties, plenty of privileges, but no rights whatever. He has no business to *demand* anything. It is his business so to conduct himself that every privilege he desires will be gladly granted, even before it is asked.

6. More opportunity for living. Marriage should mean for both man and woman a life warmer and more colorful, richer and more joyous, than anything they have experienced before. Sometimes, however, the wife cherishes the idea that she is much discriminated against and to be pitied; that her husband goes out into the world every day, meets interesting people and does interesting things, while she is condemned to stay at home, shut in and cut off from a large part of civilization.

Occasionally this is true, but as often the exact reverse is the truth: the husband spends the entire day in routine and drudgery, while the wife either has most of her time free to seek her own amusement and development, or, if there are children, she at least has work incomparably more interesting and worth while than that of the husband, in educating them.

The idea that they are to be deprived of a fair share in the world's activities is resented by intelligent and well-educated girls more than almost anything else in marriage; and even when this idea is based largely on imagination, the wise husband will take the necessary steps to correct it. It is of course idle for the average woman to suppose that she can have a "career" and a home at the same time, but the husband should insist that she make use of every legitimate opportunity to enjoy the things she likes. Whether it be art or politics or sports or fashion shows or welfare work that she is interested in, he will make every effort to see that she has a chance to participate.

The organization of society along these lines is still rudimentary. Much can be done to systematize housework so as to allow women more free time, and this will unquestionably be one of the



great developments of civilization during the next century. Even now it would be entirely feasible for a number of young mothers to coöperate in the care of children, for instance, each taking the offspring of the whole group on certain afternoons and thus letting the other women be free during those hours. This would not only relieve the mothers, but would be a great advantage to the young ones, for in modern city life one of the serious problems is to give children contact with the right kind of playmates.

Much can be done by a change in point of view on the part of the wife. If she takes a scientific attitude toward the care of children, and particularly toward cookery, she will get much more pleasure out of them than her husband ever can out of posting columns of figures or trying to sell real estate all day long. With proper organization and simplification of the housework—which, in an apartment, is light enough anyway—the wife should soon realize that she has very much the best of it, and that domestic slavery, when it is not a mere battle cry of feminist agitators, is purely voluntary servitude from which anyone can escape who cares to do so—that if it is slavery at all, it is slavery to one's self rather than to any outer force.



It would be tedious to extend this list further, for its contents will occur spontaneously to any two persons who sit down to talk over frankly together their hopes, fears, and aspirations for the new life ahead of them; especially if the girl trusts her fiancé enough to feel sure that she can confide freely in him without offending him. The Pennsylvania co-eds who declared that pre-marital frankness was a necessity in a husband were perhaps thinking of this sort of thing as much as anything else.

#### ECONOMIC ASPECTS OF MARRIAGE

So far the matters I have suggested have been impersonal in the sense that they apply to any marriage. But there are plenty of personal matters that must be settled, too. One of these is economic. They must decide where they will live, on what scale they will start housekeeping, and whether the wife will contribute to the family exchequer.

If the wife has money of her own and wants to contribute, there is certainly no reason why she should not, and every reason why she should. More commonly her only method of doing this is by going ahead as a wage earner, and this leads to the theory of the 50-50 marriage, which is a current ideal in some circles. This supposes that husband and wife

are equal partners in a business (which is the home); each puts in the same amount and, presumably, takes out the same profit; and in personal finances each is absolutely independent of the other, having his or her own income and following his or her own inclinations. Every once in a while some striking instance of this sort of marriage is given publicity: one that most readers will recall concerned a woman magazine writer and her husband who had entirely separate residences and merely (as it was politely put in the story) took breakfast together several times a week.

It is easy to seek why this sort of thing appeals to some girls who have been reared in an atmosphere of sex-antagonism and who revolt at the idea of being dependent on a man. It is not, as they seem to think, a step forward in the evolution of marriage. Biologically, it is a long step backward. One of the reasons why civilization has made even such small progress as it has made, is that it has advanced beyond that kind of mating. The 50-50 marriage is in operation among many of the lower animals; but in the human species the progress of evolution has brought it about that children are born weaker and more helpless, requiring greater and longer attention, and that they are more educable,

requiring greater and longer training in the family as well as outside. Anything that tends to hinder this is a big step backward, for man, woman, child, and society. The woman who works has no children, or else cannot do full justice to them, either physically before birth or mentally after birth. The modern biological idea is that the duties and privileges of the home, when rightly understood, are so incomparably more interesting and important than anything else in the world, that a woman is justified in giving a large part of her life to them, while a man is justified in giving his time to earning money outside in order that his wife may be free to devote her attention to the work for which she is specialized. She has the best of the bargain.

This does not mean, as I have already pointed out, that she should miss anything else that she wants and can profitably get. It means that her life should be enriched from the outside in every way that is feasible, and that the man should also take a much more active part in the home than he has usually taken. But with all this, specialization is the rule of progress, and the institution of matrimony is no exception. The theory of the 50-50 marriage represents a past that is dead and should be buried. The whole feminist demand for the oblit-

eration of sex distinctions and an equal share in all the world's activities is scientifically unsound. From a biological point of view, the keyword is differentiation. Men and women have been specialized for millions of years to do different kinds of work; they differ in every cell of their bodies; and it is as absurd to say that they are, or can become, just alike as it is to say that either one is better than the other.

The sex-antagonism which many educated young women have unconsciously absorbed in schools and colleges, where their teachers are almost invariably spinsters, is likely to manifest itself in many ways that are sometimes annoying to a young man, but should be regarded rather as amusing. Some girls, for instance, balk at wearing a wedding ring, which they consider to be merely a symbol of servitude. The same girls are less likely to object to an engagement ring, especially if the stone in it is anything more than half a carat in size.

Another "complex" leads girls to protest vehemently against being called "Mr. Blank's wife," on the ground that it seems to imply ownership—"just as if," one of them explained, "you were to say 'Mr. Blank's shoes.'" The same girl never hesitates to say "my mother" or "my baby," nor does she revolt

at hearing people speak of her other relatives in a similar way. It is only the sacred husband who comes under the tabu.

A third "emancipated" woman wants to join the Lucy Stone League and retain her maiden name after marriage. And so one might continue indefinitely the list of little things, in which girls show the results of their unsound education and their misconception of marriage.

If his fiancée has self-styled advanced ideas, a man usually makes little progress in combatting them; he may have to register a quiet dissent and let her try them out in practice. She is likely to find in a short time that the results are not just what she expects. I cite a trivial illustration: one of my acquaintances who had some such outlook on marriage as I have been sketching was anxious to bring up her baby in freedom. She objected to being called "mama"; it seemed utterly middle-class and mid-Victorian; she thought it would be more advanced if Baby called her by her first name, or something of the sort. However, in order not to commit the Great Psychological Crime of forcing her own will on that of another person (in this case, her two-year-old offspring), she decided to let the little girl choose for herself, and follow her

own inclination. To her surprise, the baby refused to call her anything except Mama; and still more to her surprise she finds, since she has recovered from the first shock, that she enjoys it immensely!

#### PLANNING FOR THE FIRST CHILD

After the economic aspects come the social aspects. These include not merely plans for going into "society," but more particularly an exchange of views regarding children—how many and when. If the discussion of this subject is introduced tactfully, it is almost always welcomed by the girl, who has a particular concern in the matter and wants to have her anxieties set at rest.

The average girl does not desire a child immediately after marriage. The reason for this is largely what might be called sentimental; she feels that she will be sneered at by her acquaintances if she becomes pregnant directly following the wedding. There is no doubt about the tendency of the world in general to take this attitude, and it is one that reflects no credit on anyone concerned; nevertheless it must be reckoned with as a fact, and the prospective bride usually breathes a sigh of relief when her fiancé assures her that she may have the first

year of marriage to herself, without the added responsibility of maternity.

There are more valid reasons for this delay. In the first place, with modern social customs a girl is likely to be exhausted by her social activities and the excitement of preparation, by the time she reaches the wedding day. The early weeks of marriage, which usually involve travel, settling in a new home, and paying off social obligations, are no more restful, and may tax her strength to the utmost. Frequently she is in no condition to begin child-bearing, and in justice to the child as well as to herself, she should wait until she is.

Much of this strain on a bride would be obviated if social conventions were more sensible, and if her female friends and relatives did not insist on making such a fuss about a wedding. But they do, and their natures are not likely to be changed soon; hence these conditions must be faced as realities.

There is, however, another reason, even more valid, for the delay in question, and this concerns the mental and emotional state of the bride. Even for the most wholesome-minded and well-educated girl, entrance on the marriage state involves a men-



tal and emotional strain, and a process of adjustment, the extent of which few husbands realize. Pregnancy makes other serious demands on her. If the girl has to meet both of these crises at once, she may be taxed too severely. Her future happiness, and that of her husband, as well as the welfare of their children, are therefore usually promoted if she has a year to rest, to become at home in her new position, and to build up her health, before she undertakes child-bearing; and the considerate lover will take pains to assure his fiancée of this, if it accords with her desires. Older women often want to begin child-bearing at once, realizing that the time remaining to them to have a family is short enough, anyway, and that each added year of delay penalizes both mother and child.

While the delay has an advantage for the bride, it has a danger too; for sometimes husband and wife keep on postponing the beginning of their family from year to year, in order to carry out social, professional, or other plans of their own; with the result that they either decide, in the end, not to have any children, or find when they ultimately get around to it that the wife has become barren.

To marry without sufficient money to care for children, and with the idea of postponing child-



bearing until some indefinite time in the future, has been recommended by well-meaning people as an ideal solution of the serious financial problems that face most young couples; but it is in the highest degree undesirable. It is not satisfying to a normal husband and wife; it is likely to lead to childless homes; or children will come undesired and be a burden. No contraceptive, in ordinary hands, is infallible. Undesired pregnancy tempts to abortion, with all its physical and moral hazards. And if the policy is successful, the tendency of the young people is to raise their standard of living each year, so that after eight or nine years' delay they are, in their own opinion, as far from being able to take care of children as they were in the beginning. Children are a necessary part of a normal, happy marriage, and it is better to start right in this respect, and not marry until they can be welcome. Such delay as is allowed is for the benefit of mother and children, not for their detriment, and it should not be prolonged deliberately beyond the short term that is agreed on in advance.

#### AN INVENTORY OF PHYSICAL FITNESS

To the economic and social aspects of the mutual education of the lovers must be added what might

be called the personal aspects. Both should independently, if they have not already done so, get a thorough grounding in the elements of human anatomy and physiology, with especial attention paid to reproduction. Books containing this information can be had in any public library, yet I have known more than one college graduate who did not have even the vaguest idea of how a child actually develops from a fertilized egg-cell, or of what pregnancy really meant to his wife. That such ignorance should exist on one of the fundamental concerns of life is not creditable to the modern educational system; but it does exist, and the engagement period is the time to wipe it out of existence.

There is an idea in some circles that it is more elegant and lady-like for a girl to enter marriage ignorant of all the fundamentals that underlie it. I think the modern girl rarely shares this idea, although she may sometimes be the victim of her mother's prejudices in this respect. But in any event there can be no question but that it is criminal for a man to marry in such a state of ignorance. He is responsible, in fact and largely in law, for the welfare of his bride and their children. Ignorance has more than once been fatal. A man must educate himself; then, if he finds after marriage that

there are deficiencies in his wife's education in this particular, he can supply them.

One should of course feel sure of one's own physical fitness to assume the responsibilities of marriage; but the time to attend to this is before the betrothal, when it would not be too late to rectify any errors that might be discovered. A man who waits until just before he is married, to get an expert verdict on himself, is either morally certain that he is in perfect shape, or else is contemptibly reckless; for if he should discover any condition that might jeopardize his bride, he must either postpone or abandon marriage, thereby arousing her suspicions or injuring her feelings; or else he must go ahead and let her suffer the consequences. Unfortunately there have been plenty of males who had so little manhood as to follow the latter course. I cannot insist too strongly that the time for a man to take an inventory of himself is before, not after, the betrothal.

With the wide spread of venereal diseases, it is natural and right that a father should feel reluctant to trust his daughter to any man of whose past he knows nothing. City life involves many such marriages, and the sensible thing for a young man to do is to go to the girl's father, shortly after the engagement, and suggest that he name some physician to

whom the prospective son-in-law can submit himself for an O. K. Or, if his fiancée has no father at hand, and is as free from prudery as many modern girls are, he can broach the subject to her directly.

From a scientific point of view, the rule I have been discussing should work both ways: the man has as much right to know that his bride is physically fit to assume the responsibilities of wifehood and motherhood, as she has to know that he is really the perfect specimen of manhood that he appears to her to be. The average young man properly feels some hesitancy about suggesting this to this fiancée. If she is well educated she will not wait for the suggestion, but will anticipate it. The object of such an examination is not so much, as it is in the case of a man, to make sure of freedom from venereal diseases, as it is to make sure that there are no abnormalities of the skeleton or reproductive organs that will interfere with marriage.

Recognizing the desirability of thorough examination of all candidates for matrimony, many reformers have urged that it be made compulsory. Some states have passed laws to this effect; in other cases the man only has been obliged to undergo an examination or present a physician's certificate

when applying for a marriage license; in other states both contracting parties are obliged to sign a mere statement that they know themselves to be free from infectious disease, or something of the sort. These measures all have some educational value, in arousing the public to the importance of health in marriage, but they can be evaded so easily by anyone who has reason to do so, and is unscrupulous, that they have no great value besides that of education. They are in no sense "eugenic laws," as they are sometimes called, but hygienic laws. Decent people will not marry without knowing that they are in a condition to do so; and no law has yet been devised that cannot be evaded by those lacking a sense of decency.

#### FRANKNESS BEFORE MARRIAGE

It may be taken for granted, without the necessity of any discussion, that the two prospective life partners have normal views about sex and its place in life. If they have not, they certainly owe it to each other to make the fact known, and some embarrassment or pain at this time is better than a blighted life afterward. Readers of Willa Sibert Cather's *One of Ours* will remember how Claude

Wheeler spent his wedding night in the smoking car, for lack of such premarital frankness on the part of his wife.

One of the natural outgrowths of the idea that sex is something inherently low and nasty is the idea, held by some well-meaning persons, that it should serve only one purpose—namely, the perpetuation of the species; and that to derive pleasure from it is sinful.

To accept this idea is to place human beings on a level with the barnyard animals. Evolution has gone far beyond this. One of the reasons why mankind surpasses the lower animals in mental and moral qualities is that it has the advantage of a higher, richer, and more helpful sex life. It is as absurd to set up the standard of wild animals as one to which man should adhere in this respect as to say that because wild animals do not wear clothes, use electric lights, or ride in automobiles, men and women should not do these things.

The question is not, what do the wild animals do? but, what has it been found to the best interests of men and women to do? History has but one answer to this question. The experience of the most intelligent people, for unnumbered years, has been that the normal sex life enjoyed in marriage is a source

of the greatest power and satisfaction; that much of the finer side of existence is based on it; that it brings happiness, health, and the ability to do the work of the world to the best advantage. The men and women who have done the most good in the world have, on the whole, been those with full and rich love-lives. It is too late now to try to put mankind in the stable, by asserting that sexual intercourse is wrong if its purpose is anything except reproduction.

Another case, similarly rare but of equal importance when it does occur, is that in which one of the partners knows of an inability to have children. The most common ground for this is some family taint—insanity, perhaps—which makes a conscientious person feel unwilling to transmit the taint to posterity, though personally none the less desirous of marriage. Of course, the time for frankness in such a matter is at the time of the betrothal, if not long before; but if for any reason it has been allowed to go untold, the most elementary honesty demands that there be a full understanding before marriage. If worst comes to worst, a couple of broken hearts now is better than a couple of broken hearts for the whole of married life.

Such situations are fortunately rare, and the aver-

age engagement period does not have to face any tragedies. The course of education is undisturbed, and proceeds without interruption to its climax; the two lovers draw nearer and nearer to each other until, like raindrops on a window pane, they finally coalesce and continue as one.

With the intellectual education that I have been outlining should go a rational understanding of love. Fortunately this is a subject that lovers feel no reluctance to discuss, and one in which they have a strong mutual interest. A frank recognition of its physical basis must be accompanied by a proper appreciation of the predominantly psychological character it has in the human species. Many people attempt to make a distinction between love and passion: there is a theoretical difference, and sometimes a very great difference in practice, but in intelligent lovers the two are so fused and blended that they are inseparable; and they should remain so throughout life. It must be recognized that the love of one's children is different from the love of one's mate; and the love for one's mate must be understood (as well as felt) in its difference from the love that one feels for one's best friend.



## THE EDUCATION OF THE EMOTIONS

During this educational period, not only must the mind be cleared up, but the emotions must be developed (and, in the average case, most emphatically are!), not merely by academic discussions, but by actual use.

At the beginning of this chapter I spoke of the value, indeed the necessity, of an engagement period as a period of educational preparation for marriage. The importance of an educational preparation in such matters as I have already mentioned is great; but from a biological point of view the most important phase of the education is that of the emotions, with the object of making the transition from betrothal to marriage as smooth and gradual as possible.

Represented in a diagram, many marriages would show the two partners moving along more or less on a level, until there came a sudden and violent break in the line, on the wedding night, the continuation being on an entirely different plane. As far as the majority of well-bred girls of the so-called protected class are concerned, this is exactly what occurs. Such an abrupt transition is always harmful, sometimes

disastrous. The ideal would be a smooth curve, steadily ascending, with a scarcely perceptible alteration after the wedding ceremony. In other words the lovers, starting from the day of betrothal, should gradually draw nearer to each other, and steadily mount to higher elevations in their love-life, until they step into the complete intimacy of lifelong union with almost no shock.

Ordinary people start out on this career with a large store—in the case of refined girls, a tremendous stock—of inhibitions surrounding the realities of love. These inhibitions have been built up during the individual's entire life, by the pressure of social forces—of conventions, tabus, good manners, and decent conduct. Sometimes, as was the case with Claude Wheeler's bride, to whom reference was made a few paragraphs back, these have become so strong that the emotional mechanism atrophies, and the individual becomes definitely abnormal. Such a condition is fairly common among girls; it is not so rare among boys as most people think.

Present-day civilization has so far made little attempt to deal with this fundamental and vital problem of the education of the emotions of young people. What efforts it has made have been mostly dismal failures. On the one hand, the repression of

normal, wholesome feeling as indelicate or unladylike, the general attitude toward sex as something indecent, and the general dependance on unmarried women as teachers in schools and colleges—all these things tend to bring about a starvation of the feelings, the disastrous results of which are visible in the women, many of them of the finest types, whose mental and emotional lives have become definitely disordered.

This evil condition has been worsened, in many instances, by self-appointed lecturers on "purity," of a type that is now happily becoming rare. As long as sex was considered something vulgar and unmentionable, it was a subject with which normal, wholesome people did not particularly care to be identified in public; moreover, they were too busy living it and enjoying it to go on the lecture platform and talk about it. The field was therefore left open to those who had a particular interest in it; and, along with a few educators of the highest type and finest ideals, there has been in my own lifetime, at least, a large preponderance of abnormal women—elderly maiden ladies who, having missed all the pleasures of marriage, had nothing but an unguided, though lively, imagination to fall back on; and divorcees, women unhappily mated, and

others with like histories who, having failed to get the real thing, had to take the best substitute they could find, which was to live all the aspects of the sex life in their own imaginations, as they expounded the gospel to girls who knew no better. With such a background it is small wonder that many of these lecturers and writers (whose sincerity in most cases I do not question) got their facts badly twisted and had a point of view that does not commend itself to a biologist. One of these irreproachable ladies urged girls not to let their fiancés kiss them until after the wedding ceremony. During the engagement period, she was sure it was quite sufficient if the lovers held hands once in a while, in a decorous way, of course—with a chaperon present, no doubt.

The natural reaction from this extreme attitude has been the one so much complained of since the World War—the era of supposedly unlimited spooning, of “petting parties” and lascivious dancing. Much of this has been evil. From a biological point of view it would be hard to say which is more evil—the lack of all restraint that has characterized some young people and, if not commoner, has at least been more notorious lately than ever before; or the sterilizing repression that was lately, and in some

circles still is, so much admired. Neither style of conduct has any scientific merit, but it is difficult to get a happy medium established, or even to get some people to realize that there is such a thing as a happy medium.

I have spoken particularly of girls, because they have been perhaps the greatest sufferers from society's ignorance or indifference as to the development of the emotions in a normal manner; but they have not been the only sufferers, by any means. While many a young man has been ruined for life by sowing wild oats, many another young man has been ruined by undue repression of some of his finest instincts and feelings. As C. Jung puts it, "The resistance against loving produces the inability to love." The boy who is tied to his mother's apron strings; who has it hammered into him by a long series of lecturers that if he should kiss a girl it would make it hard for her to "preserve her virtue"; naturally grows up to look on girls either as angels or devils.

The establishment of a midway course in this respect, and the prevention of too great deviations on either side, is one of the greatest tasks that confronts society at the present time. Dancing, tennis, bathing parties, "hikes," and camping trips, all

sorts of informal affairs where boys and girls are thrown together on terms of equality and comradeship, with plenty of active outdoor exercise and with no room for prudery or sickly sentimentality—all such things help. I cannot undertake here, however, to discuss any further this extremely important subject, for my purpose in bringing it up was merely to show that in many cases women, and in some cases men, enter the betrothal period with such starved, undeveloped, or atrophied emotional equipment that they are far from being ready to marry; and a serious purpose and important function of this educational period must be to bring them closer to each other, to build up mutual understanding and confidence, to break down one by one the barriers that separate the two sexes, until by the wedding day they will be prepared each to surrender wholly to the other, without any shock; without any feeling except that of the naturalness and inevitableness of the whole proceeding.

To go just far enough and not too far calls for good management and constant care on the part of the man, who here again must be the leader. Without ever hurrying his intended bride, he must aid her to take each step in advance, as she becomes ready to do so; and under the influence of his con-

siderate love the barriers which she has built up around herself during her entire previous life will drop, one by one.

#### THE CASE AGAINST TWIN BEDS

Constant tact is required, but some of the subjects that inevitably come up for discussion will aid in banishing what was formerly modesty but now becomes prudery. One of these is the sleeping accommodations of the new home. The selection and furnishing of the home is a necessary, as well as a delightful, occupation of the engagement period; and the question at once arises, shall there be one bed or two?

Since the dawn of history married people have universally preferred to sleep together, and it is only of late years that a movement in the opposite direction has been pronounced. This was apparently begun in the leisure class where having two beds, or even separate rooms, was looked on as a mark of distinction from the common herd. It was furthered assiduously by the furniture makers and dealers, who get twice as much money from selling two beds as they do from the sale of one, and who therefore have an understandable reason for pushing the innovation by every means in their power. It has

been fostered by a certain false and squeamish idea of delicacy which made people ashamed to confess that they enjoyed sleeping together; it may have been favored by some women as a defense against ignorant or inconsiderate husbands; and it is said to have been promoted markedly by the vogue, not long ago, of a farce called *Twin Beds*.

Many biologists look on it as an undesirable innovation. Auguste Forel goes so far as seriously to doubt the permanence of love between occupants of separate beds. They inevitably replace a constant feeling of intimacy and union by a feeling of separation. Moreover, the element of enjoyment must not be forgotten: few things can be more delightful to a man than to go to sleep with the loved one in his arms; to awaken in the night, or at day-break, and find her at his side. Mrs. Chambers, in her *Letters on Marriage*, touches on an important aspect when she writes:

“Referring back to the matter of discords which may crop up in the daytime—well—it’s difficult to continue a silly little tiff after you go to bed when you sleep together. Even the humorous side of sulking in the same bed comes as an aid to breaking down the reserve, and the old habits of love soon overcome all else and all is well between husband



and wife. Where a quarrel has been serious, how much easier it is in such circumstances to make it up. A quarrel is a temporary clouding of love, and could a husband go peacefully to sleep with his wife perhaps weeping by his side—or a wife feel no compunction in letting her husband lie awake worried and miserable over the foolish affair? I think harmony in spirit is exceedingly important in married life, and what time can possibly draw one so close together as the night, when no one can intrude. How many happy talks over children, work, and all the things that go to make up life can take place then in an atmosphere of love and confidence which fills one with a sense of peace and satisfaction, only those who have experienced can know.”

The average bride and groom, picking out furniture, are too much at the mercy of the salesman. When he says, “Twin beds, of course?” they have not the courage to face his scorn by a refusal. Scientifically, however, my judgment is that the double bed is the only thing to be considered by two healthy young lovers.

The choice of a wedding day is, by unwritten law, invariably left to the bride without any discussion, in order that she may fix it at a time conformable to her menstrual periods.

## CHAPTER V

### LOVE IN MARRIAGE

ONCE the wedding ceremony is over, the first thing for a man to bear in mind is that his personal status has not changed in the least, from a biological point of view. If he thinks he has acquired legal ownership of his bride, he is much mistaken. The ceremony is merely notice to whom it may concern that the two contracting parties intend to enter upon the state of matrimony—which state, affecting many others than themselves, naturally demands that they acknowledge publicly their intentions and responsibility.

Biologically, the physical consummation is the real marriage, and it would be well if marriage and wedding were more clearly distinguished in popular thought. Theoretically, from this point of view, the wedding ceremony might take place at any time prior to the marriage. The marriage itself, if it is a marriage of lovers, can take place only when they are mutually ready for and desirous of it.

If a man's wooing has been skilful, and his bride

has been well brought up, she will doubtless be prepared to have the marriage on the night following the wedding, as is the almost universal custom, or, better still, on the succeeding day. But it must not be taken for granted that she is ready. Men can scarcely conceive of the resistances that have been built up in a girl's personality, against surrendering herself to any man. From childhood on, she has been taught that this is the unpardonable sin—that death itself is preferable. Her whole body is set against the surrender, and even if the conscious part of her mind fully consents and eagerly desires to yield to her lover, these unconscious barriers that have been built up so strongly over a so much longer period of time cannot be removed at will. They only crumble, one by one, under a prolonged siege; and in a large proportion of cases they have by no means all disappeared by the wedding night. This is the reason why I insisted, in the previous chapter, on the necessity of a progressive development of the emotions during the engagement period. But too often, especially toward the end of this period, the bride's social obligations or other duties make it impossible for her to see as much of her fiancé as she would desire, and the course of this wooing is interrupted.

It must be taken up again after the wedding and carried steadily but tenderly to a conclusion. The considerate lover, holding his own feelings firmly under control, will approach his bride no more rapidly that he finds her receptive. In extreme cases a sensitive girl, despite her love for and trust in her husband, shrinks from even occupying the same bed with him the first night they are together, and a week or more of gradually increased intimacy may have to elapse before she is able entirely to conquer the resistances of her unconscious self and yield herself wholly to him. In most instances a night or two of love is sufficient to make her ready for the supreme manifestation of love.

Whatever her nature requires, the intelligent husband will unquestioningly grant, realizing that delay now will be repaid a thousandfold later on, in the development of their love-life. The average man does not realize, but physicians do, the frequency of cases in which a husband's selfish and brutal haste, on the marriage night, to assert what he wrongly considers his rights, has produced such a disastrous shock in the more delicate feelings of his wife that she never recovers from it. An attitude of disgust toward marriage, and permanent sexual coldness, may be the result.

Even under the most favorable conditions, a man should not expect success at his first attempt to consummate the marriage. Though she be gladly receiving him, and passionately endeavoring to give herself up to him, the bride often finds that the resistance of her muscles, ruled by an unconscious mechanism that has been trained in this direction throughout her entire life, is wholly beyond her voluntary control and can be dissolved only gradually. But patience, tenderness, and continuous wooing of her lover will succeed eventually.

Even then, the husband must remember that only in rare cases does a wife receive any pleasure from the first union: on the contrary, it is nearly always painful, sometimes excruciatingly so, and this pain usually lasts for several days if not weeks. The most thoughtful and attentive consideration on the part of the husband may be required, if the honeymoon is not to be a period of prolonged agony to his bride—even though she is as eager as he is to drink deep of their mutual love.

Much of the first pain is due to the rupture of the hymen, a membrane which partly closes the entrance to the vagina. It varies greatly in size; in rare instances it may be so thick and tough as to require a slight surgical operation. Ordinarily it

breaks with pressure, but much gentleness is necessary. It would be an advantage if a little ointment containing a local anesthetic were available, to prevent pain from this rupture, which sometimes hurts as much as having a tooth pulled. In other instances the hymen is so small and rudimentary as to be scarcely visible, or is absent altogether; moreover, it may have been removed surgically during earlier years, or broken accidentally by some exertion, as in athletics. Absence of a hymen is therefore not the slightest evidence that a girl is not a virgin; indeed, it may be said emphatically that there is absolutely no way known to science to distinguish infallibly a virgin from a woman who has had previous sexual experience.

One of the worst modern customs is to make the honeymoon a sight-seeing tour. The combination of physical, mental, and emotional strain is often a severe tax on the bride; perhaps on the groom, too. The natural desire of a woman during this period is for seclusion, and it would be far better if the honeymoon could be made a retreat to a peaceful resort, at the seaside or in the mountains, where the two could quietly get acquainted with each other; where they could, in Walt Whitman's phrase, loaf and in-

vite their souls and return home refreshed and rejuvenated.

Many a man thinks that he knows all about the physical aspects of marriage because he has had previous sexual intercourse with prostitutes. Such an idea is the greatest possible error. The man who is unfortunate enough to have received his first sexual education from prostitutes should do his best to forget all he ever learned, and start over again. Love in marriage is essentially a mutual matter: intercourse with a prostitute is as far from this as could be imagined. It represents a wholly selfish seeking, on the part of the man, for his own pleasure; and the man who enters matrimony in this spirit is ruined from the start. Moreover, the prostitute practices the tricks of her trade; the young bride is in a very different situation. I am convinced that a large part of the difficulty of adjustment, the misery and disharmony of married life is due to the fact that the husband tries to apply in it the sexual education he received from promiscuous women in his earlier days. The man who enters marriage without previous sexual experience, just as his wife does, has the advantage in every respect.

Oriental peoples, who attach much more importance to the art of love, also succeed better in it. Indeed, romantic love as it is now known is largely their creation—it was scarcely heard of in Europe until the time of the Crusades, when it was brought back from the East by returning knights. “In the many treatises on love that have been written by pious Eastern sages, with intense sincerity, the greatest stress is laid upon wooing after marriage. Grave and precise counsels are offered to young husbands concerning the nature of women, their needs, antipathies, and predilections. Patience, sympathy, and refined tenderness are enjoined. The ideal of romantic, passionate devotion is raised. ‘As is sickness without a physician, as living with relatives when one is poor, as the sight of an enemy’s prosperity, so is it difficult to endure separation from you.’ Such was the sentiment of married lovers in India more than a thousand years ago.”

I am far from commending all the customs of Orientals; but their realization of the fact that success in love cannot be based on ignorance, or misinformation, is worth emulating. General E. Daumas, describing the marriage customs of Algeria, relates that a young man finds, when he goes to the bridal



chamber on his wedding night, several old women who are, so to speak, the priestesses of conjugal love. They address him in substantially the following terms:

“Muhammad, treat her gently—she is a mere child. Let her first steps in her new life not be marked by suffering. But what need to tell you that! You are of noble race, and know how to conduct yourself.”

Then they say to the girl inside, as they leave her, “Fatimah, fear nothing. You are united to an intelligent man: open your soul to him—he is your husband.”

The bride’s mother thereupon calls out to her daughter, “Come, my beloved, support bravely the test which I myself supported; be worthy of your family—it counts on you.”

And to the young husband she adds:

“And you, Muhammad, I beg you to be kind to my daughter. Temper your love with patience: time is long and you have it all before you. What does not happen today will happen tomorrow.”

The husband then joins his bride (whom, it may be remembered, he has never seen). It is a solemn moment for all concerned.

## THE ART OF LOVE

The art of love is the greatest of all arts, alike in the satisfaction which it brings to the artist and the benefit which it confers on the world. "The good lover is not only pursuing his own individual ends. His love illumines his whole outlook on life, and flows out to humanity in sympathy, understanding, and social well-doing. Mark Rutherford declared that passion and vitality are one. The vital men and women are the brains and thews of the race, and the vital are lovers. This dynamic of love, ten times mightier than the sword, is the salvation of human kind"—so Walter Gallichan, in his *How to Love*, describes the art.

But it is, in Occidental countries at least, the **most** ignored of all arts. It is distinguished from other arts in that it must be practiced by two persons, not by a single person: but by two persons so closely in sympathy with each other as almost to be the equivalent of one. The maintenance of married love at the highest point depends on the maintenance of this feeling of complete sympathy, understanding, trust, and mutual service; and the physical foundation of this feeling is community and equality of desire in the matter of sexual intercourse.

"There is no hope for widespread married happiness" (again I quote Mr. Gallichan) "till men learn that love is the art of understanding and pleasing women. Wives in revolt are a natural result of man's neglect of the art of courtship in marriage. It is the woman more often than the man who is disappointed in married life. After marriage it is the husband's part to show his aptitude in arousing and maintaining the responsiveness of his wife."

Man and woman are constituted somewhat differently in this respect. For one thing, man's sexual desire is more easily and quickly aroused; for another thing, it is more localized, and tends to seek immediate satisfaction in union with the object of love. On the other hand, woman's desire is more diffused, and sometimes finds more satisfaction in mere caresses than in actual coitus. Ellen Key remarks that "love in a woman mostly goes from the soul to the senses, and often fails to reach them; while in a man it mostly goes from the senses to the soul, and frequently never reaches that goal. This," she adds, "is of all the existing differences between men and women that which causes most torture to both."

This is notably the case before marriage. Until her sexual nature has been developed and brought

to a focus by weeks or even months of experience in marriage, a girl's desire for love usually does not involve a desire for coitus, to anything like the same extent that a man's does. Even though she passionately longs to be in her lover's arms, the embrace is all that is needed to satisfy her. But after a new habit of life has been established in marriage, after she has been awakened, as the saying goes, this condition changes; sexual intercourse plays fully as large a part in the life of the average wife as it does in that of the average husband: perhaps it is more necessary to her well-being, even though it be not felt at all times as so imperative.

Furthermore, there are greater individual differences in the intensity of sex feeling among women than among men. This probably represents divergences in education and upbringing, rather than in-born differences; but the result is none the less real. Havelock Ellis estimated that 25 per cent of women have active desire of sexual intercourse before marriage; 50 per cent more are awakened to a full participation in sex life after some experience of a happy marriage; while the remaining 25 per cent never reach this point: they are the "frigid" wives who, though they may love their husbands devotedly, even passionately, never find any satisfaction

in the physical love-bond. (Other students have put the percentage much smaller in this last-mentioned class.)

In seeking to establish marriage on a basis of complete mutuality, therefore, the husband may find that his bride falls into one of these three classes: frigid, normal, or ardent.

Some frigid women require surgical treatment; others have been so fearfully repressed during girlhood, or have suffered such unpleasant feelings in connection with sex, that they never become other than irresponsible. They are probably in a small minority, however: most frigid wives require only proper wooing, to enter fully into the sex life on terms of equality with the mate.

In the case of the ardent woman, it may be the husband who requires consideration, which will be the result of mutual and sympathetic understanding. In any marriage, it is to be expected that the sexual desires of the lovers will not be identical; a certain amount of give and take will be required in this matter, each one adapting his or her own inclinations to the requirements of the other.

The normal woman is usually responsive to her mate's wooing, but sometimes she may seem to be unfathomably capricious; to repel his advances; or

at other times to long for them without giving him the slightest intimation of her desire. The considerate husband becomes greatly bewildered by such conduct: he seeks above all else to please his wife, to secure her happiness, but he comes to the conclusion that women are a baffling mystery.

### WOMEN'S RHYTHM

The key to such apparent caprice is often found in the physiological rhythm of woman's body, based on the function of menstruation every twenty-eight days.

This function is not yet well enough understood, for the obvious reason that everything connected with it is enclosed in the abdomen, where it cannot be watched and studied. The naïve view is that it corresponds with the period of heat in animals, with which every boy brought up on a farm is familiar—the period when the female is desirous of the male. This heat in lower animals coincides with the ripening of an egg-cell in the ovary and its passage down toward the womb, during which it is ready to be fertilized.

The most generally accepted opinion among biologists is that menstruation in women is entirely different from this. It is supposed that an egg-cell is

discharged from the ovary, not at the beginning of menstruation but 10 or 15 days previously. Following this an increased supply of blood begins to collect around the womb, in order to nourish this egg-cell in case it is fertilized and begins its development into an embryo. If fertilization does not take place, the egg-cell is passed out of the womb, and thereafter the excess blood, not being needed, is eliminated in the form of a menstrual discharge. If fertilization does take place, menstruation ordinarily ceases, as everyone knows.

This theory fits fairly well into one generally observed fact, that woman's sexual desire is greatest near her menstrual period. The wise lover will bear this in mind and watch the calendar. This passionate feeling is sometimes greatest in the middle of the menstrual period, but intercourse at this time cannot be recommended. In the first place, it is not highly esthetic; in the second place, the raw, bleeding surface of the womb makes it particularly susceptible to infection with disease germs which are present everywhere and might be pushed into it; in the third place, the husband's penis, if it has any abrasions, may be infected by the menstrual discharge.

In a great many cases the woman's sexual desire is

highest during the week preceding the beginning of menstruation. It is often carried entirely through the menstrual period and leads the woman ardently to desire her lover during the first few days following; in other cases the close of menstruation seems to leave her temporarily cold. In still other cases the height of desire is reached toward or at the end of the period, and the greatest longing for the husband is during the few days following the cessation of the flow. Women differ in this as in everything else, but it may be set down as one of the most general rules that woman's sexual nature is aroused before or after menstruation, or both; and the intelligent husband will soon discover what the facts are in regard to his own wife.

In addition to this moon-monthly rhythm, various students have claimed evidence of a secondary rhythm, which brings about another period of ardor midway between two menstruations, thus giving a cycle in which woman's feeling reaches its crest every fourteen days. This unquestionably holds good of some women, but it does not seem to apply to all.

In the light of all this, it is clear that if a husband finds his bride not always responsive to his wooing, he should watch the calendar and approach



her at the time when she is most likely to be responsive. In addition, advantage should be taken of any occasion when the two feel particularly happy and tender toward each other—an anniversary, for instance; or after an event that has given them pleasure together.

All this, as I have said, applies particularly to wives who have a natural tendency toward frigidity. The ordinary wife is ready to respond to her husband's advances at almost any time, if he arouses her with sufficient art.

But in any event, proper wooing is needed; and this is largely a matter of time. Woman's sexual nature being, as was said above, more diffused over her whole body, is only slowly brought to a focus; and while one minute may be sufficient to arouse the husband, ten minutes or half an hour may be required to bring the wife to a corresponding stage of feeling. The husband must continue his caresses until he is certain that his wife has reached the height of his own desire, or more. Even after complete union is effected, the wife is naturally much slower to reach an orgasm; this calls for self-control on her husband's part. Some women must have two or more orgasms in order to attain the satisfaction that comes to a man with one, but this require-

ment is by no means an impossibility to the husband whose first thought is for his wife's happiness—rather will he increase his own in seeking hers. To have control over the length of time during which intercourse is continued requires some practice—that is all. As a general rule it may be said that prolongation of coitus is much more welcomed by the wife than is vehement haste. The average duration among white people is supposed to be something like ten minutes. Probably it ought to be several times as long as this.

Not only does a woman rise to the height of passion more slowly than a man, but she also descends from it more slowly. A simultaneous orgasm is generally held to be the most desirable, but this is by no means always the case. If it is followed by immediate withdrawal on the part of the husband, it may leave the wife quite unsatisfied. In such cases the wife may profitably be allowed to reach the orgasm well ahead of the husband.

Failure to take into account these differences in tempo is the foundation of many of the tragedies of married life; for the ignorant or inconsiderate husband thinks only of his own satisfaction, and leaves his wife when she is fully aroused, but has not yet reached the orgasm. This habit, which is wide-

spread, naturally leaves the wife with a resentful feeling that her husband cares only for himself, and is indifferent to her comfort. It often leaves her unable to go to sleep, with nothing to do but to lie and brood over the selfishness of the male. It naturally leads her to dread, rather than to welcome, coitus. Finally, it leads to illness and even barrenness on her part, for the frequent congestion of blood in the reproductive organs, not being relieved in the normal way by an orgasm, sets up changes in these organs that prevent their normal functioning. A similar result—namely, sterility—may be produced in the male by the habit of withdrawing before his orgasm. Health as well as pleasure imperatively demand that every act of intercourse be complete on the part of both mates; and the husband who does not use every endeavor to achieve this end is a traitor to love.

There are two stages in an act of coitus: ecstasy, and peace. One is as rich an experience as the other. If coitus takes place after retirement to bed in the evening, sleep naturally follows; if after awaking in the morning, a little time should be allowed for the enjoyment of this rest and relaxation. The sensitive spirit of a bride is sometimes much hurt if her husband rises hastily from her arms and starts off

to work, as if he had had enough of her and wanted to get away as quickly as possible. Any normal person is so high-strung during sexual intercourse that even the most trivial incident may make things go wrong—another reason why only the real artist, who studies and practices the art, can hope to succeed fully here.

The question how often intercourse should take place is one that gives concern to all conscientious lovers. No general rule can be laid down: it is a matter that must be determined wholly by the two persons concerned. It should take place when they find it mutually enjoyable, experience a sense of complete well-being and feel no excessive fatigue after it. During early married life, almost daily intercourse is the custom; this gradually tapers off to two or three times a week, which is probably the most general rule among young married people. The likelihood of excess on the man's part is much greater than on that of the woman.

As the wife becomes more thoroughly adjusted to her new status, as she gains confidence in the unselfishness of her lover and in his understanding of her, she will meet him more nearly half way; and if mutual trust and frankness exist between them, she will usually do much to guide him as to her inclina-

tions and needs. Such frankness is almost indispensable to a perfect marriage; and it will be developed slowly. The husband must above all avoid taking any liberties at times when she does not wish them. And he must recognize that while he has his business and other interests to occupy part of his attention, his wife's thought is devoted much more largely to him. She has no intention of "settling down"; she expects the days of courtship to grow even more fascinating after the wedding; she looks to her husband for more attention than ever before. These things represent a large and precious part of existence to her, and the thoughtful husband will not allow her to lack the favors, flowers, presents, *billets doux*, pretty speeches, and little flatteries which she longs for.

It is in these little things, which to a man seem trifles to be disregarded, that the romance of a woman's life largely consists, and the man who disregards them is making a fatal mistake. Sometimes he thinks her insistence on these small matters is unreasonable, as if it showed a lack of appreciation of the big things he is doing for her. She, rightly, feels that if the little things are missing, something is missing in his spirit that is important to her. A man will buy his wife an automobile, but

neglect to pick up her handkerchief; the latter attention is, in its way, as much appreciated as the former.

## TWO THEORIES OF MARRIED LIFE

There are two general theories of conduct, largely opposed to each other, regarding daily life in marriage. One is that the partners should have everything in common, share the same bed, never go out separately, have no secrets from each other; in short, be as nearly one as possible. The other is that the partners should maintain almost as much individuality and reserve as before they were married; should occupy separate beds or preferably separate rooms; should cultivate entirely distinct circles of friends, take their vacations separately, and in general keep as far away from intimacy as possible.

The advantages claimed for this last-named plan are that it maintains the attraction of novelty, of inaccessibility, which is supposed to be particularly stimulating to the male sex; that it puts a keener edge on such pleasures as the two share in common; and that, as each partner sees the other only at his or her best, the glamor never wears off and the halo does not dim.

Some of these advantages are real, but the dangers are no less real. Having a maximum of separ-

ate interests and a minimum of common interests, the two naturally tend to emphasize the former, and gradually to drift away from each other. If the wife is at all inclined to be irresponsive or unduly reserved, or if the husband is not wholly the poetic lover that he should be, the resulting situation (a common one among occupants of twin beds!) is that intimacy and wooing occur mainly, or only, when the husband seeks sexual union with his wife; this gradually builds up in her mind the idea that the only use he has for her is for his own gratification. Thus the two keep drifting farther apart, in body and spirit, until finally a definite split comes.

The advantages claimed for the plan first-named, of complete intimacy, are that it gives the two the greatest possible fund of common interests, emphasizes at every point their nearness to each other—mentally as well as physically—and encourages them to develop along similar lines instead of in opposite directions. These are all real advantages; but partly counterbalanced if the intimacy of daily life results in carelessness about personal appearance, or a coarsening of the more delicate phases of companionship.

The true line of procedure for most people lies between these plans, although nearer to that of inti-

macy than to that of separation. I have insisted, in the preceding chapter, on the desirability of a double bed. If two beds, or two rooms, are occupied, intelligent lovers make it a rule to retire together in one, separating before they fall asleep, or occasionally spending the whole night together. Brief separations once in a while are an excellent thing, in giving each one fresh mental food and a realization of how much the other is missed; but habitual separation, and long vacations apart, are often sources of conjugal discord and disaster, building up outside interests to which those inside the home are sacrificed.

It ought not to be necessary (but unfortunately it is) to insist on the maintenance of personal neatness, and the most scrupulous cleanliness of every part of the body. A woman likes to feel that her body is admired by her lover: he should not fail to give her occasion for this. And in general, if he ever lets a day pass without telling her in so many words that he loves her, he has lost a day from his life.

Particular patience is necessary on the husband's part during his wife's menstruation, when she is likely, and with good reason, to be moody, nervous, irritable, depressed, or downright disagreeable. If she wishes to sleep alone at this period, she should



do so; and in every other respect the husband will do what he can to make her physically and mentally comfortable.

A young bride with limited financial and mental resources often has little to occupy her time during the first year of married life. The housework is light, she has not money enough for expensive amusements or travel; and after she has called on all her old friends and they on her, she sometimes settles down to a rather monotonous existence, in which she has little to do except to think about her husband. Under these circumstances, she tends to attach a morbid importance to trivial things that he has said and done, or failed to say and do; worse still, she may begin to brood about her own supposed delinquencies and faults, wondering if she is really good enough for her husband; whether he really loves her; and whether he will always continue to do so. To prevent such a state of affairs, the husband should do everything in his power to see that his bride has as much entertainment and mental occupation as possible. After her first baby comes she will be concerned about it, and find less time for introspection and brooding.

It would be well if husband and wife, toward the end of this first year, could find time and money for

a long camping trip together, a real "back to nature" outing involving a little adventure, discomfort, and hardship. They are not yet wholly adjusted to marriage, and to each other, in most instances, and the experience of this isolation and dependence on each other would, if they have the right stuff in them, bring them closer together, strip away any barriers that still remain, and teach them to trust and rely on each other more than they otherwise might, as well as give them a common fund of memories and experience to draw on in the future.

To go into all the matters of importance to proper adjustment in marriage would not only mean to cover a range as great as life itself, but would be beyond the province of a book like this which is dealing with a complex question from only one side, and that the biological side. Much might be said about jealousy, mothers-in-law, old friends, budgets and division of income, and a hundred other matters of great importance; but they must be left to someone else. My purpose in this chapter has been to insist, as strongly as I possibly can, on the necessity of going into marriage with an intelligent understanding of its physical basis; of realizing that so-called instinct is far from a sufficient equipment for those

who are entrusting themselves to each other, and beginning to live the love-life together; and of pointing out to the husband some of the ways most often overlooked, in which he has it in his power to make or break the happiness of his new home. A few more paragraphs from Walter Gallichan will furnish me with a summary:

"Initiation for the woman must be a patient, loving, delicate process. A word even may shatter happiness on the very threshold of conjugality. Bridegrooms should realize that, added to natural coyness, a maiden enters into a new sphere of existence, grievously handicapped by the ignorance that society has encouraged in her sex. Brides should realize that this ignorance on their part, and the timidity and alarm that it induces, react upon the husband, who may desire to show every consideration, and that he may also be affected by a sense of inexperience, and rendered nervous and tactless. Men must appreciate the superior fastidiousness of women, and women must reckon with the vehemence of men.

"The loving woman who entrusts herself to a man's keeping, and allies herself to him for the reproduction of offspring, who runs the risk of death itself in giving life, is placed in a terrible position

when her husband knows nothing of her unique psychic nature and her definite needs, rights, and proclivities.

“The art of marriage is the art of perennial love-making. More than during courtship and betrothal, a woman requires solicitude, tenderness, appreciation, patience, and wooing when she has linked herself to a man. She responds to affection in marriage as the expanded flower turns to the warmth of the sun. She notes quickly, sometimes with morbid sensitivity, the slightest hint of neglect, the first inkling of a husband’s indifference, or the suspicion that she is ceasing to charm. The man who abandons the methods of wooing after wedlock may be warned that the neglect of the art of love often leads to a wife’s coldness, and sometimes to inconstancy.”

## CHAPTER VI

### CHILDREN

THE production of children is the goal of all life. From their offspring the parents derive tremendous advantages that they can get *in no other way*. Normal human beings do not have to be urged to have children, any more than they have to be urged to marry. Nevertheless, an examination of some of the reasons why the little ones fill the place they do in the human heart will make for clear thinking. In addition to the satisfaction of whatever pure instincts may be bound up with child-bearing, progeny are valued for such reasons as the following:

1. They give a unique experience and education to the parents. It is impossible to appreciate the extent and nature of this at second hand: it must be felt. Man's personality and character (as well as woman's) is an incomplete—hopelessly and pathetically incomplete—thing unless it has included the joys, and the occasional sorrows, of bringing up a family of children. "Some, indeed," says John M. Cooper, "break under the test and training, but they

are the exceptions. How frequently, in the case of newly married couples, particularly after the birth of their first child, do we see the vital change that comes over both husband and wife—a putting away of the trivial and weakly sentimental, a deepening and enriching of the finer sentiments, a sobering sense of marital and parental responsibility, a flowering of unselfishness. Under the magic of family responsibility, even the painted doll often grows into a woman and the callow stripling into a man.”

2. They bind the parents together. Not only do husband and wife, separately, benefit from their children; but their community life is enriched and deepened as is possible in no other way.

3. They bring rejuvenation. Watching the development of his child, sharing its experiences, its pleasures and pains, the parent lives over again, in memory and imagination, his own boyhood. This process is normally repeated a second time, with his grandchildren. The best way to remain young is to live with children.

4. They give love in old age. One of the saddest things in life—so those say who are old enough to know—is to see one’s friends gradually passing away, leaving one isolated, with none to care. This progressive bereavement, which casts a shadow over

one's declining years, is safeguarded against only by a family of children, whose love and comradeship are dependable so long as life endures.

5. They give assistance in old age. No one anticipates being supported by his children in the future; nevertheless it is impossible to foresee the revolutions of the wheel of fortune, and those who have healthy and capable progeny never need fear to be left alone, friendless and impoverished, as a public charge.

6. They confer immortality—potentially at least. As to the continuation of personal existence after death, no one knows: it is a matter of belief, and each is entitled to believe what he finds most plausible and comforting. The only immortality of which one can speak with confidence is that derived from the continuation of the chain of life through one's offspring. One's children are literally a part of one; they carry on the same existence that their ancestors enjoyed, without a break, clear back to the beginning of life on the globe. A man actually lives on, in his posterity, and has a right to feel that he himself is thus projected ahead, to exercise his own personal influence on the world in each generation; to work and love in constantly renewed and slightly changing reincarnation. To the man capable of

sentiment, this terrestrial immortality is a very real and desirable thing.

Children being thus valuable, it is not surprising that their welfare is by general consent held to be of first importance. The safeguarding of their welfare must begin long before they are born.

The father can do nothing to improve his own inherited traits. So far as heredity is concerned, he did all he could when he picked out the girl who was to become the mother of his children. Maurice Maeterlinck's play, *The Betrothal*, is a beautiful picturization of this fact. Even the father's physical condition is of minor importance; but that of the mother may mean life or death to the offspring, and the husband therefore has his particular part in taking care of his wife. She must be kept in the best of health, with abundant exercise, and must be as cheerful as can be. In favorable surroundings, she will find the period of her pregnancy the happiest period of her life.

Conception is surrounded by many ancient superstitions, some of which are still current among fairly intelligent people. Without wasting time on these it may be said shortly that the mental attitude of the parents at the time of conception has not the slightest effect on the child's character. The idea



that a woman cannot conceive unless she has an orgasm is likewise a fallacy: she can even be impregnated by artificial means, and women whose husbands are impotent are sometimes enabled in this way to bear children. The things that do affect the offspring are, first of all, the kind of inherited traits that their parents can pass on to them; second, the age and health of the mother. The idea that frequent coitus may result in the production of an inferior child, and that if the parents would remain continent for some weeks before conception they would thereby store up some mysterious virtue that would be passed on to their offspring, seems to be wholly imaginary.

#### SEX DETERMINED BY CHANCE

Schemes (of which there are scores in circulation) for producing a child of one sex rather than the other, are likewise fallacious. The fact is that the sex of the offspring is determined primarily by the nature of the cells that unite, and this is wholly a matter of chance. Women produce only one kind of egg-cell, which may for the sake of algebra be called Y; men produce two kinds of spermatozoa, X and Y, in equal numbers. A single ejaculation may contain anything up to 500,000,000 spermatozoa

(enough to impregnate all the women in the world at one time: Nature is not wasteful!), and only one of these can fertilize the egg-cell. The one that reaches it first is the one that fertilizes it. The combination of YY will produce a female, the combination of XY will produce a male child. Under extreme circumstances this initial determination may be reversed during the development of the embryo, but broadly speaking it may be said that the sex of the child is just as much a matter of chance as is the throwing of double sixes with a pair of dice, and that there is absolutely nothing the parents can do to affect it.

This theory, which I have stated in a highly simplified form, accounts for the approximate equality of the sexes in the world. If sex is a matter of chance, it would be expected that as many males as females would be produced, just as when a coin is tossed it will come down heads, on the average, as often as tails. How is it, then, that boys and girls are not absolutely equal in numbers? The fact is that for every 100 live girls born, there are 105 or 106 live boys. Moreover, there are more boys than girls among stillbirths and miscarriages, the ratio being something like 125 to 100; so it appears that a

good many more boys than girls are actually conceived.

The simplest theory to account for this is that, of the two kinds of spermatozoa which I mentioned, one (which I called X) is more active than the other, and in the competition to reach the egg-cell, is more likely to get there first. This brings about a preponderance of XY or male conceptions. But it does not alter the fact that, for all practical purposes, the sex of the baby is determined at the moment of conception, and is then determined wholly by chance. There seem to be, however, certain families in which a tendency to produce an excess of one sex or the other is hereditary.

Conception seems most likely to take place in the first ten days after menstruation; but this is a matter of great uncertainty. In the lower animals the ripening of an egg-cell regularly accompanies the heat of the female; in women the menstrual function is regular but an egg-cell may descend at any time of the month (although, as I have previously said, it most frequently starts ten or fifteen days prior to the beginning of menstruation). Moreover, the spermatozoa can live for some days in the womb, so that even if there is no egg-cell ready to be

fertilized at the time coitus takes place, conception may occur later on when one does appear and finds a spermatozoön still awaiting it.

An inevitable conclusion from these facts is that all plans for preventing conception by confining coitus to a certain part of the month are highly unreliable. It is sometimes said that the period from ten to fifteen days before the beginning of menstruation is free from likelihood of conception; this is only relatively true, and cannot be depended on to the slightest degree, owing to the great variability among women in this regard. The only dependable means of preventing conception is one that keeps the spermatozoa contained in the male semen from ever entering the womb.

Most of the drugs and appliances sold for this purpose, at extortionate prices, are unreliable; some of them are injurious; many of them involve considerable discomfort to the woman. If it is necessary to avoid conception for a period of time the only means to be considered is one that is used by the man himself, not by his wife. There are at least three reasons for this: (1) such a means is the surest, (2) it is the least harmful, and (3) it interferes least with the woman's enjoyment of coitus. A husband certainly owes it to his wife to show her consideration

in the respect last named, and to assume the responsibility of preventive measures himself, if they must be used at all.

If no preventive is employed, cases are numerous where a bride has conceived on her wedding night. Most frequently, however, she will not conceive for some days or weeks, even months, as her reproductive organs gradually develop through use. It was indicated in Chapter II that a young woman is likely to conceive with little delay; an older woman, one past forty, for example, may not conceive for several years, as her reproductive organs have been disused so long, since she became physically mature, that they must be developed and educated for a time to assume their natural function.

#### BARRENNESS IN WOMEN

Some women are, under any conditions, barren. The percentage of these is unknown, for it is not measured by the number of childless marriages. Part of these childless marriages are due to the fact that the partners do not want children; and for those where children are desired but do not come, the blame must be placed on the husband more often than on the wife.

Possibly the greatest single cause of undesired

childless marriages is an old case of gonorrhea in the husband, which shut off the tubes leading from his testicles and made it impossible for any spermatozoa to come out. There are other, less common, causes of sterility in the male; and if children do not come as desired, the first thing to do is to have the husband examined by an expert; first, because the fault is likely to be his rather than that of his wife; and second, because an examination of the man is a much simpler and easier matter than one of the woman, and it is desirable to rule him out first, before proceeding with the more difficult task of finding the cause of barrenness in the woman.

One of the frequent causes of infertility in women is (as was indicated in the preceding chapter) a congested state of the reproductive organs, resulting from sexual intercourse that has not terminated in the necessary orgasm. Often this condition gradually disappears after normal intercourse is adopted. Thyroid disease may also be responsible; or some malformation of the reproductive organs; or the cause may be such a simple matter as an acid condition of the vagina, which kills the spermatozoa that enter. The determination and elimination of the cause is a matter for the best experts available;

and in a large percentage of cases it can be found and removed if the wife is young and healthy.

While pregnancy involves some more or less remote danger for a woman who is not in good health, and involves some discomfort for any woman, it is a wholly normal state, and one that need not be feared, but rather should be looked forward to with the keenest anticipation. Many women find that their enjoyment of life and their sense of well-being are greater during pregnancy than at any other time. Indeed, it sometimes restores a woman to health, and definitely cures some disabilities. Although a short delay after marriage is advisable, before a young woman adds this responsibility to those of married life, it should be made as short as is practicable. Any prolonged delay in bearing the first child is extremely undesirable. The husband finds completion of his sexual life, from the merely physical point of view, in coitus; the wife's body, on the other hand, is made not only for that function, but for bearing children as well; and she is not leading a wholly normal and wholesome life unless she has an occasional pregnancy.

In these days of ignorant and hysterical "Birth Control" propaganda, one might easily get the idea that pregnancy is the greatest calamity that can



happen to a woman, and that the oftener it happens, the more rapidly she is stepping into her grave. Such an impression would be far from the truth. The normal, healthy woman is greatly benefited, not only by one pregnancy but by repeated pregnancies. A normal family consists of at least four children: if the average is any less than this, the family, and the race, will die out gradually. It is desirable that these children should be spaced far enough apart to give the mother every opportunity to do justice to each one, as well as to herself, and nature has taken care of this to a large extent by making it unlikely that a woman will conceive during the period when she is nursing her child. If she nurses the baby for eight or ten months it will be seen that, even without any precautions, children would not naturally follow one another at intervals of less than about two years; and this can be verified in any old genealogy, going back to the days when large families were the rule and contraceptive measures were not used. It is quite usual to note that the children came along pretty regularly every two years.

The rule of non-conception during lactation, like most other rules concerning the human sexual life, is not invariable, however. Some women will conceive at almost any time. A new pregnancy usually



involves weaning the baby, since the mother cannot afford the strength to feed two children from her own body at once. This is a great injustice to the baby, for no food can take the place of its mother's milk. The moral is that the husband must prevent his wife from becoming pregnant while she is nursing a baby. She should wait until the infant is weaned, and then have at least some months' rest, before beginning another pregnancy. This will bring the babies two or three years apart, and will not only safeguard them, and the mother's health, but will enable the latter to participate in normal social life.

It is sometimes possible to make a family cover a much longer period of time: to space the babies four, five, or six years apart. This has many disadvantages that counterbalance such real or imaginary advantages as may be attributed to it. It is a drawback to the children to be of such unequal ages, for they are not such good playmates for each other. It is a hardship to the mother to have to bear children when she is old, both the discomfort and the risk being then greater. Finally, the quality of the children produced at an advanced age is sometimes not so good.

Every argument urges parents to start early,

complete their family early, and have the rest of their lives to bring it up, enjoy it, and follow outside interests. If four or five children are born, they can usually be brought within a space of ten or fifteen years, without the slightest harm to themselves or their mother, but with benefit to all concerned. It seems hard, sometimes, to bring up a family in an apartment; yet one can be brought up successfully under much greater difficulties than that, as Cornelia Stratton Parker's *An American Idyll* charmingly illustrates. Perhaps the future development of civilization will enable more young people to live in the country, which is the place where children really should be born and brought up.

The sign of pregnancy commonly depended on is that a woman does not menstruate at the usual time. This is not an infallible sign, for menstruation may be suppressed temporarily from some other cause; on the other hand, it may continue in exceptional cases during the early months of pregnancy, or even throughout the period. Normally, however, the pregnant woman feels all the accustomed pains and discomforts, the heaviness, even the cramps that occasionally go with menstruation, but the flow of blood does not appear. If pregnancy is expected, it is of the utmost importance to avoid coitus near or

during this time, as it might result in dislodging the newly-implanted embryo, starting the menstrual flow, and destroying the life that has just begun its development.

Throughout the period of pregnancy this menstrual rhythm continues to make itself felt at the accustomed time, every twenty-eight days, and these are the times when a miscarriage is most to be feared. The calendar should be watched carefully, coitus absolutely stopped at this time, and the young mother given as much rest as possible for several days. Apart from these intervals, there is no necessary reason to give up sexual intercourse during pregnancy if it is desired by both mates, as it is usually. A husband will, of course, defer absolutely to his wife's feelings in this respect, and he should be particularly gentle. In order to put no pressure on the womb, it is preferable for the two to unite while lying on their sides, during the later months of gestation. Coitus should be absolutely stopped at least a month before the expected date of childbirth, as during the last weeks it may cause premature rupture of the membranes surrounding the fetus.

After the child is born, the wife's reproductive organs are much strained, bruised, and sometimes torn, and coitus is out of the question for at least

a month. It should be resumed only when she is entirely ready for it, and then in the gentlest manner possible. It is not feasible to expect lovers to refrain from intercourse during all the time that the child is nursing, but moderation is desirable, as intercourse inevitably tends to start regular menstruation again, and this occasionally interferes with the mother's nursing of her baby, or causes an attack of colic in the infant.

Such superstitions as that sexual intercourse during pregnancy will make the child born with a highly developed sexual nature, or affect its character in any other way, are of course to be given no consideration. The fact is that the fetus is remarkably well protected by the mother's body, so that it is almost impossible for even germs to reach it. The mother's blood itself does not enter it directly, but only after being thoroughly filtered, so to speak.

Nevertheless, as the child derives all its nourishment from its mother's blood, the quality of this fluid is of the utmost importance. It is not only affected by what the mother eats and drinks, but in a sense by what she thinks; for if she is harassed, miserable, or full of fears and hatreds, her whole body will be deranged, her food will not digest well, her internal glands will be disturbed, the quality of

her blood will be changed, and her child will not be nourished as it should be.

#### THE FALLACY OF "MATERNAL IMPRESSIONS"

This statement must not be construed to mean that there is any truth in the old superstition of "maternal impressions" or "prenatal culture." What the mother thinks, sees, or does has no effect whatever on the child, except in the wholly indirect way I have mentioned. But the superstition is so prevalent, and causes so much anxiety to so many young mothers, that it is worth while to quote a few paragraphs which Professor Johnson and I dedicated to it in *Applied Eugenics*.

Belief in maternal impressions is no novelty. In the book of Genesis (XXX, 31-43) Jacob is described as making use of it to get the better of his tricky father-in-law. It is widely recommended to young parents as a means of improving the quality of their children; and is also cited as an explanation of many abnormalities. Under the latter head, this sample is taken from the health department of a popular magazine:

"Since birth my body has been covered with scales strikingly resembling the scales of a fish. My parents and I have expended considerable money

on remedies and specialists without deriving any permanent benefit. I bathe my entire body with hot water daily, using the best quality of soap. The scales fall off continually. My brother, who is younger than myself, is afflicted with the same trouble, but in a lesser degree. My sister, the third member of the family, has been troubled only on the knees and abdomen. My mother has always been quite nervous and susceptible to any unusual mental impression. She believes that she marked me by craving fish, and preferring to clean them herself. During the prenatal life of my brother, she worried much lest she might mark him in the same way. In the case of my sister she tried to control her mind."

Another is taken from a little publication that is devoted to eugenics, so-called. As a "horrible example" the editor cites the case of Jesse Pomeroy, a New England murderer whom older readers will remember. His father, it appears, worked in a meat market. Before the birth of Jesse, his mother went daily to the shop to carry her husband's lunch, and her eyes naturally fell upon the bloody carcasses hung about the walls. Inevitably, the sight of such things would produce bloody thoughts in the mind of her unborn child!

These are extreme cases; a medieval medical

writer offers another illustration that carries the principle to its logical conclusion. A woman saw a Negro—at that time a rarity in Europe. She immediately had a sickening suspicion that her child would be born with a black skin. To obviate the danger, a happy inspiration led her to hasten home and wash her body all over with warm water. When the child appeared, his skin was found to be normally white—except between the fingers and toes, where it was black. His mother had failed to wash herself thoroughly in those places!

Of course, few of the cases now credited are as crude as this, but the principle involved remains the same.

I will take a hypothetical case of a common sort for the sake of clearness: the mother receives a wound on the arm; when her child is born it is found to have a scar of some sort at about the same place on the corresponding arm. Few mothers would fail to see the result of a maternal impression here. But how could this mark have been transmitted? This is not a question of the transmission of acquired characters through the germ-plasm, or anything of the sort, for the child was already formed when the mother was injured. One is obliged, there-

fore, to believe that the injury was in some way transmitted through the placenta, the only connection between the mother and the unborn child; and that it was then reproduced in some way in the child.

Here is a situation which, examined in the cold light of reason, puts a heavy enough strain on credulity. Such an influence can reach the embryo only through the blood of the mother. Is it conceivable to any rational human being that a scar, or what not, on the mother's body can be dissolved in her blood, pass through the placenta into the child's circulation, and then gather itself together into a definite scar on the infant's arm?

There is just as much reason to expect the child to grow to resemble the cow on whose milk it is fed after birth, as to expect it to grow to resemble its mother, because of prenatal influence, as the term is customarily used; for once development has begun, the child draws nothing more than nourishment from its mother.

The development of all the main parts of the body has been completed at the end of the second month. At that time, the mother rarely does more than suspect the coming of the child, and events which she believes to "mark" the child usually occur



after the fourth or fifth month, when the child is substantially formed, and it is impossible that many of the effects supposed to occur could actually occur. Indeed, it is now believed that most errors of development, such as lead to the production of great physical defects, are due to some cause within the embryo itself, and that most of them take place in the first three or four weeks, when the mother is by no means likely to influence the course of embryological development by her mental attitude toward it, for the very good reason that she knows nothing about it.

Unless she is immured or isolated from the world, nearly every expectant mother sees many sights of the kind that, according to popular tradition, cause "marks." Why is it that results are so few? Why is it that women doctors and nurses, who are constantly exposed to unpleasant sights, have children that do not differ from those of ordinary mothers?

Charles Darwin, who knew how to think scientifically, saw that this is the logical line of proof or disproof. When Sir Joseph Hooker, the botanist and geologist who was his closest friend, wrote of a supposed case of maternal impression, one of his kinswomen having insisted that a mole which appeared on her child was the effect of fright upon herself for

having, before the birth of the child, blotted with sepia a copy of Turner's *Liber Studiorum* that had been lent her with special injunctions to be careful, Darwin replied:

"I should be very much obliged if at any future or leisure time you could tell me on what you ground your doubtful belief in imagination of a mother affecting her offspring. I have attended to the several statements scattered about, but do not believe in any more than accidental coincidences. W. Hunter told my father, then in a lying-in hospital, that in many thousand cases he had asked the mother, before her confinement, whether anything had affected her imagination, and recorded the answers; and absolutely not one case came right, though, when the child was anything remarkable, they afterward made the cap fit."

Any doctor who has handled many maternity cases can call to mind instances where every condition was present to perfection, for the production of maternal impression on the time-honored lines. None occurred. Most mothers can, if they give the matter careful consideration, duplicate this experience from their own. Why is it that results are so rare?

That Darwin gave the true explanation of a great

many of the alleged cases is perfectly clear. When the child is born with any peculiar characteristic, the mother hunts for some experience in the preceding months that might explain it. If she succeeds in finding any experience of her own at all resembling in its effects the effect which the infant shows, she considers she has proved causation; has established a good case of prenatal influence.

It is not causation; it is coincidence.

If the prospective mother plays or sings a great deal, with the idea of giving her child a musical endowment, and the child actually turns out to have a musical talent, the mother at once recalls her yearning that such might be the case; her assiduous practice which she hoped would be of benefit to the child. She immediately decides that it did benefit him, and she becomes a convinced witness to the belief in prenatal culture. Has she not herself demonstrated it?

She has not. But if she would examine the child's heredity, she would probably find a taste for music running in the germ-plasm. Her study and practice had not the slightest effect on this hereditary disposition; it is equally certain that her child would have been born with a taste for music if its mother had devoted eight hours a day for nine months to

cultivating thoughts of hatred for the musical profession and repugnance for everything that possesses rhythm or harmony.

It necessarily follows, then, that attempts to influence the inherent nature of the child, physically or mentally, through "prenatal culture" are doomed to disappointment. The child develops along the lines of the potentialities that existed in the two germ-cells that united to become its origin. The course of its development cannot be changed in any specific way by any corresponding act or attitude of its mother. Good hygiene alone need be her concern.

To recapitulate, the facts are:

(1) That there is, before birth, no connection between mother and child, by which impressions on the mother's mind or body can be transmitted to the child's mind or body.

(2) That in most cases the marks or defects whose origin is attributed to maternal impression, must necessarily have been complete long before the incident occurred which the mother, after the childbirth, ascribes as the cause.

(3) That these phenomena usually do not occur when they are, and by hypothesis ought to be, expected. The explanations are found after the event,

and that is regarded as causation which is really coincidence.

Prenatal care as a hygienic measure is of course not only legitimate but urgent. The embryo derives its entire nourishment from the mother; and its development depends wholly on its supply of nourishment. Anything which affects the supply of nourishment will affect the embryo in a general, not a particular way. If the mother's mental and physical condition be good, the supply of nourishment to the embryo is likely to be good, and development will be normal. If, on the other hand, the mother is constantly harassed by fear or hatred, her physical health will suffer, she will be unable properly to nourish her developing offspring, and it may by its poor physical condition when it is born indicate this.

#### PREPARATION FOR CHILDBIRTH

It is of the first importance, then, for a husband to do everything in his power to keep the young mother-to-be in a happy, cheerful, contented frame of mind. Next to his own considerate love, one of the most important things is to keep her out of the wrong kind of company. There are unfortunately some women who take a morbid delight in dis-

covering a girl in her first pregnancy and filling her up with hair-raising stories of their own symptoms and sufferings, or those of some one else they know, under similar conditions. This may gratify their own desire to feel important, but it is disastrous to the sensitive mind of the bride. It is worth making an effort to see that she is kept effectively segregated from these fiendish calamity howlers, and that she has only the right kind of visitors. Wholesome girls about her own age, who already have children, are the most suitable companions, and the ones to whom she turns naturally.

Of course, she is eager to get as much of an idea as she can about the experience through which she is to pass; and it is extraordinary that so little has been written on this subject. In recent years the experiences of childbirth have been dealt with in a few novels, often in a sensational way, but I know of no detailed description of it. One would think that many women would have been impelled to write down their experiences, considering what an interest the other members of their sex take in the subject. If a woman cannot get a clear idea of childbirth without experiencing it, a man has still less opportunity to acquire information on this point, and I therefore consider myself fortunate to have enlisted

the coöperation of a young mother who has furnished me with her own story, which I have labeled Appendix II in this book. It is presented merely as a description, not necessarily as one typical of all cases, for presumably no two women react in just the same way in that situation.

*The Book of Marjorie*, an anonymous gem which deserves wide reading by young parents, goes into some detail from the husband's point of view; but what a husband wants to know is not how parturition is going to affect him, but how it is going to affect his wife. He assumes (not always correctly!) that he can take care of himself.

An excellent guide is *Getting Ready to be a Mother*, by Carolyn Conant Van Blarcom, a little book of information for the young woman looking forward to motherhood and one that the husband, too, will find well worth reading. If every expectant mother followed the simple, practical advice which such a book as this offers, the rate of injury and death among mothers and babies would be materially lessened.

While childbirth is a normal function, yet few civilized women are wholly normal, to the extent of being able to give birth to young as easily as the lower animals do; and there is always a possibility,

even though remote, of some complication. It is therefore better in every way that the delivery should take place in a hospital. The cost is little greater, sometimes even less, than for delivery at home, and the security is much better.

Unfortunately there is no known method of painless childbirth. Anesthetics that lessen the mother's suffering to the highest degree are sometimes fatal to the infant. It must be admitted, however, that obstetrics has made less progress than almost any other branch of medical science during the last generation—an astounding fact, when almost every human being has a direct interest in seeing advances made in this field, while the number personally interested in such marvelous progress as that concerning diabetes, to name a single instance, is relatively small. If research for better methods of childbirth were as liberally endowed and as vigorously pushed as is cancer research, for example, the result would be a great boon to all womankind.

Exercise is all-important for the pregnant wife, but it presents a serious problem as soon as her pregnancy becomes visible, for she shrinks from making her condition manifest to the public; nor can she be blamed, so long as one-half of the public thinks she is to be pitied and the other half thinks



she is to be laughed at. That the public should take this attitude is enough evidence that civilization is far from complete, but I think few will deny that this attitude is general. I understand it is different among some people: among Jews, among upper-class English, and in some continental countries. Perhaps the time will come when the American public will have a little more decency of mind on this matter. At present it has not, and the husband will often be put to considerable trouble to ensure for his wife as much exercise, recreation, and entertainment as she needs during pregnancy, without any offense to her feelings.

But with all their problems and difficulties, the nine months have compensations vastly greater, and they pass quickly enough. The final act of the drama is occasionally a thriller that one would not care to repeat; but all else is forgotten when the nurse steps out of the delivery room and, breaking the news, reveals to the husband that he has reached the goal; that he has fulfilled the only purpose which biology knows in life—that he is a father.



## APPENDIX



## APPENDIX I

### HEALTH AND MARRIAGE

IN the following alphabetical list I have dealt with a few of the more common and important aspects of health that may affect marriage, ignoring many rare inherited traits, of which Huntington's Chorea and hemophilia may be taken as examples, that are of great importance to an occasional man or woman, but not to many. I have also passed by many others that are of no particular eugenic significance, color blindness, for example: no man would give up the girl he loved merely because he learned that she was color blind.

Diseases like insanity and tuberculosis, cancer and syphilis, alcoholism and gonorrhea, are in a different class, and deserving of widespread attention. The discussion of them is obviously not intended to be full, nor is it intended to enable anyone to dispense with a thorough examination and the advice of a physician. It is intended merely to offer him some guidance as to the kind of matters he should bring to the attention of his physician.

When it comes to questions particularly involving

heredity, however, the average physician's advice is of little value since he himself is not well informed on this subject. The man interested in any of the numerous but rather rare hereditary traits that affect health, which I have not even mentioned here, should get the advice of a specialist on the subject. The Life Extension Institute of New York City now maintains a service for this purpose; and matters of more particular scientific interest may be referred to the Eugenics Record Office, Cold Spring Harbor, Long Island, N. Y.

While health in marriage is properly valued highly, one must not get a morbid outlook or a distorted perspective. Sometimes a young man becomes so over-conscientious that he dwells on a more or less trivial defect of his own until he decides that he ought not to marry, although he may have a hundred valuable qualities, any one of which would outweigh the defect in question. On the other hand, he may admire some girl who has many good points, but because she possesses one or two small drawbacks he thinks she would be an impossible mate. It is necessary to strike a balance in this respect; no human being possesses all the advantages and none of the disadvantages that can be catalogued, and a few slight defects must not be allowed to outweigh

numerous great merits. One cannot have everything in marriage; and the man who passes by every girl he meets, with the idea that sooner or later he may meet one more perfect, is pretty sure, as William James long ago pointed out, to end by not marrying at all.

ALCOHOLISM is fortunately less prevalent than before the passage of the Volstead Act, but it must still be taken into account. The term is used here to mean the habitual use of alcoholic liquors. Such use is sometimes merely the result of social custom, but more frequently it indicates an inborn weakness of the nervous system, which often accompanies various other undesirable traits. Beyond this, it tends to injure the nervous system, as well as the body, and exerts an unfavorable influence on the mind, particularly in relaxing normal inhibitions—a fact that may be of particular importance in connection with the sexual life, as it tends to prevent intelligent control of this function, leading to undesired pregnancies, or to infidelity. An alcoholic person must be sharply discriminated against in mating. The use of alcohol by a pregnant woman is a particularly serious crime against posterity.

ASTHMA is not a hindrance to marriage in either sex.

CANCER is one of the killing diseases that has apparently been increasing rapidly, until it now takes a toll of something like 100,000 lives each year in the United States. It is of particular significance in marriage because of the frequency of cancer of the breast and cancer of the womb in women; but as these conditions do not appear, in most cases, until middle life, they are of less concern to young people contemplating marriage. To the latter, the question of greatest interest is whether or not a tendency to cancer is hereditary; whether one should feel any hesitation about marrying into a family where there have been a number of deaths from this cause.

The term cancer comprises a number of different things; there is much still unknown about all of them; and the question of whether a tendency to cancer is inherited has been violently disputed. Here I can only record my own opinion, that it is in some cases inherited, and members of families in which there has been a heavy mortality from this cause should avoid mating with persons who have a similar family tendency.

DEAFNESS runs in families to a marked extent, and the danger of transmitting it to offspring is great. In cases of inherited deafness from birth ("deaf and dumb") one should not marry unless



with the intention of having no children. Some congenital deafness is thought to be due to congenital syphilis, and therefore may not be inherited, in the proper sense of the word. Deafness due to an attack of scarlet fever or some similar disease in childhood is not, strictly speaking, inheritable; nevertheless the fact that many children have scarlet fever and only a few are deaf as the result of it suggests that those who are so affected may have a weaker resistance of some sort, which could be passed on to their children, and the ancestry should be scrutinized carefully from this point of view.

**DIABETES.** A man who has sugar in his urine has a bad health prospect, and may become impotent. He should consult a physician before considering marriage, and in any case prepare to follow a most careful régime for the rest of his life.

In woman diabetes also accompanies barrenness, undeveloped reproductive organs, and miscarriages, but the greatest danger is in pregnancy. A woman suffering from this disease is rarely in a position to marry.

The tendency to diabetes is hereditary, and it is generally said to characterize certain peoples, such as the Jews. There is reason to believe that it tends

rather to attack fat people, and that Jews suffer from it mainly because of the widespread tendency among them to take on flesh in middle age. Thin Jews probably suffer less than fat Gentiles from diabetes.

EPILEPSY is usually inherited. It is therefore a bar to marriage. If there is epilepsy anywhere in the family a psychiatrist should be consulted as to the desirability of progeny. There are so many forms of epilepsy, and circumstances differ so, that it is impossible to lay down a general rule.

EYE DEFECTS are often inherited, among the heritable ones being such common disabilities as astigmatism and short-sightedness. As the exact mode of heredity of 30 or 40 eye defects is known, a specialist can give rather definite information about the liability of transmission to offspring. As regards the common defects such as short-sightedness, one in whose family the condition is found to a marked degree should not marry a person who belongs to a family similarly affected.

FEEBLEMINDNESS would appear at first sight to be a bar to marriage that no one would attempt to ignore. Yet a "high-grade" feeble-minded girl in good society often attracts men by her dependent, clinging attitude, her doll-like prettiness, and her

undisguised femaleness. She is ready to entwine her affections about the first man who will permit it; and many men are influenced by that sort of attractiveness.

Feeble-mindedness is ordinarily hereditary, and therefore its existence in a family is an almost irremediable objection to marriage, since no one cares to give feeble-minded progeny to the world.

GONORRHEA is a close second to measles as the commonest contagious disease that affects mankind. There are no reliable statistics as to its prevalence, but it is generally found to be four or five times as common as syphilis, and it is probably safe to say that one-third to one-half of the men in the United States have had it at one time or another. Practically all prostitutes have it in chronic form; it need not be looked for among decent girls.

Gonorrhea in men is fairly easy to cure if taken in hand by an expert immediately after infection. Much of the damage done by it results from the idea spread among men that a "dose of clap is no worse than a bad cold," and to self-treatment by patent medicines guaranteed to "Knoxit in Four Days" or words to that effect. By such treatment a man usually succeeds in drying up the discharge, and forcing the germs farther back into his system, where

they become established in his bladder or testicles, and can perhaps never be eradicated.

The man who contemplates becoming engaged, and who has ever had gonorrhea, no matter how long ago, should submit himself to a test by the best doctor in town (not by one of the benevolent gentlemen who prints his picture in the paper with upraised hand exclaiming, "MEN, I KNOW YOUR TROUBLES!").

The man who marries, merely *thinking* that he is cured, may infect his wife. Gonorrhea in the female (usually politely called by some other name) is almost impossible to cure, as it works its way up into the womb, the Fallopian tubes, and the ovaries. In such case pus is formed, and a dangerous operation is required before a cure can be effected.

Possibly half of the barren marriages in the country are due to an old case of gonorrhea in the husband. Another common effect is "one-child barrenness," where the wife bears a single child, and never conceives another. The explanation of this is that after the birth of the first child the womb, being open and inflamed, offers a ready entrance to the germs of gonorrhea, which then get a foothold from which they are never dislodged.

Gonorrhea is also a common cause of blindness in

children. The mother's vagina being infected, the babe gets the germs in his eyes, as he passes into the outer world. From one-third to one-half of all blindness dating from birth is due to this cause. In the United States and most civilized countries a physician is now required by law to disinfect the eyes of every newborn child, to prevent this gonorrheal blindness.

It is not necessary to go into further details to show that gonorrhea, far from being a mild and amusing episode, is one of the most serious plagues that affect the world; and the worst thing about it, perhaps, is that the chief sufferers are wives and babies, innocent of all wrong-doing, and the victims of a husband who, in most cases, sincerely thought he was cured and would perhaps rather have died than have so infected his family.

The remedy is, first, to avoid infection (which means, practically, to avoid promiscuous women); second, if ever infected, to make absolutely certain of cure before marriage.

HEART DISEASE, if a mere muscular affection, is not usually a bar to marriage in man if he is prepared to live carefully, avoid excessive coitus, and so on. A physician can advise on this point. Serious lesions or defects preclude marriage.

The disease is more serious in women because of the strain put on the heart during pregnancy. Many women with weak hearts bear children; most of these pass through the ordeal without injury, but the danger is great enough to require consideration.

Mere functional or nervous affections of the heart are usually no bar to marriage. Each case, however, must be judged on its own merits and the advice of a physician should be sought. Fortunately, heart disease is not often inheritable.

HYSTERIA is a mild form of mental derangement which assumes almost every conceivable shape, but is usually based on the possession by the victim of some secret motive that he tries to hide from the world, and succeeds in hiding even from himself. One form of this disability was particularly prominent during the war, when it affected thousands of the most intelligent soldiers in all armies. It was often known by the misleading name of shell shock. In this case the foundation of it was the soldier's fear of being hurt or killed. Every soldier being theoretically a brave man, and a potential hero, the victim did not dare to admit this fear even to himself; and its suppression led to all kinds of peculiar symptoms—a man might become dumb, for instance, or lose the use of an arm. When the

armistice was declared, a large part of the "shell shocked" patients in the hospitals for mental diseases were suddenly and miraculously cured, the mere news that there was no longer any danger of their having to go into the trenches being sufficient to remove all their hidden fears. It must not be understood that these patients were deliberate fakers, or malingerers; the mechanism of hysteria was entirely unconscious on their part.

Cases of the shell-shock type are ordinarily not found in peace times; the motive of most hysteria cases is something concerned with sex. The disease is not particularly rare among young women who have had some unpleasant experience in connection with sex, or who have thoughts or desires that they do not dare to avow even to themselves, and which are therefore crowded down into the unconscious mind. Hysteria (which has nothing whatever to do with "hysterics") in such cases takes almost every conceivable form—one girl will be the victim of sick headaches; another stays at home as a recluse, unwilling to go into society; a third is unwilling to make any effort to do anything for herself, and has to be continually waited on and entertained; a fourth indulges in tantrums in order to get her own way, and so on.

The main importance of hysteria in the present connection is that the parents and friends of such a girl, not understanding the cause of her peculiarities, often think they are due to unrequited love, or something of the sort, and that marriage will cure her.

Such an outcome is by no means certain. A young man who contemplates marrying a girl with a mild hysteria had better see to it that she is cured before marriage. Hysteria indicates an inherited defect of the nervous system, and should be discriminated against in matrimony.

INSANITY in a man or woman absolutely prevents marriage, of course. What of the individual who has insanity in the family? So far as a man is concerned, marriage is not likely to make him more subject to developing the disease himself. The reverse is true of women: the experience of pregnancy may bring out latent insanity. In the case of either man or women, a tendency to insanity anywhere in the family may be transmitted to the offspring; but if the disease is remote, and has not occurred more than once, it may be perfectly safe for an individual to wed. Whether it is or not should be determined by reference to a good psychiatrist—not to the family physician.



KIDNEY trouble, not chronic, is usually not a hindrance to marriage in man, unless of a serious nature.

In woman the case is much more serious because of the greater strain put on the kidneys in pregnancy, when they are called on to eliminate the wastes from two bodies instead of one, and when any failure on their part to perform this duty may result in the death of the unborn child. A doctor's decision must be sought. Fortunately kidney troubles are not among the diseases in which heredity plays the most important part, and careful living will often accomplish wonders.

NEURASTHENIA is a general weakness of the nervous system, alarmingly common especially among modern young women of the leisure class. W. S. Sadler draws a good picture of it:

1. *Increased suggestibility.* The patients are prone to think they have any and all diseases they hear or read about.

2. *Oversensitiveness.* Their feelings are always being hurt. They seem to wear the feelings all on the outside of the body in the skin.

3. *Abnormal impressibility.* They are overimpressed with everything that happens, not excepting their own thoughts and feelings.

4. *Increased emotionalism.* They often cry if you point a finger at them, and sometimes weep if you don't. (An excellent illustration of the neurasthenic type is "Sweet Alice, Ben Bolt," "who wept with delight when you gave her a smile, and trembled with fear at your frown.")

A tendency to neurasthenia is often inherited, but much can be done by rational living to outgrow it, as autointoxication (chronic constipation) is one of the principal factors. Marriage itself must not be looked on as a curative measure. If a neurasthenic is willing and able to lead the right kind of life indefinitely, he need not usually abstain from marriage and parenthood. The children, however, will need especial care.

OBESITY, when not merely the result of overeating, is due to an inborn defective metabolism and to abnormality of the internal glands. It is likely to be accompanied by defects of the heart, blood vessels, liver, and kidneys. In man it sometimes leads to impotence; in women to irregular menstruation and barrenness. It may be, as popularly supposed, an index of a good-natured disposition, but it is not an index of good health, for life insurance tables show clearly that persons who are a little

under the average weight live the longest. Defective metabolism, particularly in females, is likely to be prejudicial to the offspring. Fat in young girls is often accompanied by undeveloped sexual organs (the infantilism spoken of under the head of Sterility). Excessive development of fat from childhood should be regarded as a bar to marriage. In any event it is usually discriminated against in sexual selection. A well-known vaudeville actress has given wide currency to the statement that "Nobody loves a fat girl"; and the same thing applies to fat men. A man who is overweight should certainly train down before he falls in love, or he may fall in vain.

RICKETS is a disease of infancy, due to lack of vitamins and sunlight, which results in faulty development of the bones. Its particular significance to marriage is that in girls it may lead to incomplete development of the pelvis, with the result that the opening in this bony girdle, through which the infant has to pass at birth, may be too small for the purpose. Most of the abnormal deliveries, in which the child has to be assisted by the physician's forceps, are due to rickets in the mother's own infancy. The period of marriage is far too late to

apply any remedy; but the woman who is thus handicapped need not necessarily abstain from motherhood, for if the infant cannot be brought into the world through the vagina, by forceps, preceded by careful dieting of the mother to keep the child from taking on too much fat, and by early delivery, it can always be extracted by a Cæsarian operation. The subject is mentioned here largely because rickets is one of the modern curses that markedly affects marriage, and education of every parent on this subject is highly important, in order that the children of the future may escape this handicap.

SEX ABNORMALITIES that weigh on the mind of the average young man are mostly imaginary. If he has any definite malformation of the reproductive organs, or has reason to believe he is actually impotent, he should of course consult a physician. But such cases are rare, and worry about "lost manhood" is usually due to morbid brooding and reading the advertisements of quack doctors. The average young man who is healthy and not deformed may take it for granted that he is perfectly capable of discharging all the obligations of the married state. Occasionally a man who attempts to have intercourse with a prostitute is so disgusted with himself, and finds his

consort so repugnant to him, that he is impotent. This does not at all mean that he will be impotent in marriage.

Advertising doctors make their living (and it is a fat one!) largely by preying on the fears of young men, and it is a safe rule to believe the reverse of everything they say. Many a man has been scared into taking a course of worthless treatment by having the fact pointed out to him that his left testicle hangs down lower than the right one, not knowing that this is the normal position of the testicles; or because of a slight varicocele (enlargement of one of the veins) in the scrotum—although such a varicocele is found in the great majority of healthy men.

Nocturnal emissions (“wet dreams”) are another favorite asset of the quack doctor. They are a perfectly normal, wholesome thing, provided to relieve the tension of men who are not married. No attention should be paid to them, except that they should be welcomed rather than feared. Their frequency varies so greatly in different men and under different conditions as to have no significance—one man will experience them no oftener than once a month, another and equally healthy man may have one almost every night.

Even more than any of the things that have been mentioned, masturbation perhaps gives the greatest concern to young men. The supposed evil consequences of this have been painted in such gaudy colors, not only by quack doctors and by "purity" experts, but by many well-meaning educators, that the man who masturbates often suffers great harm, not from the actual masturbation but from his feeling that he is doing something horrible and dangerous.

The fact is that young children show such a tendency to masturbate that many students have considered it a normal manifestation of the sexual life at that early age. As the child grows older, he normally outgrows this period; his sexual feeling is no longer turned in on himself, but is turned outward toward persons of the other sex. Boys who masturbate therefore represent arrested development; they are still in a childhood stage from which they should have passed; and masturbation in boys is definitely harmful, as tending to arouse the sexual nature prematurely.

Masturbation in adults is on a different plane, if it occurs only occasionally, as a relief of an overstimulated sexual disposition. Even here, the normal safety valve is the nocturnal emission, and this is

ordinarily sufficient to give relief; but if it is delayed past the point of comfort and the man succumbs to the temptation to masturbate for relief, he need not think that he has damaged himself physically. The plain truth is that almost every unmarried man occasionally masturbates in this way: it is a poor substitute for marriage, and he knows it, but one could hardly allege that prolonged suffering from a balked sexual disposition, or resort to a prostitute, is better. The remedy is normal, early marriage.

The idea that masturbation produces insanity is fervently perpetuated by prostitutes and "madames," but is sheer nonsense.

The chronic masturbator, who forms the habit of practicing this as a means of excitement, is of course on a different level. His mind is turned in the wrong direction; he is entitled to no respect.

STERILITY, while not a disease, strictly speaking, may be dealt with conveniently here. Its existence is, obviously, one of the most serious possible hindrances to a successful marriage.

In men it is most frequently a result of gonorrhea. Possibly a majority of all the sterile marriages in civilized countries are the consequence of gonorrhea in the husband—usually an old case, acquired long before marriage, and one which he supposed was en-

tirely cured. Broadly speaking, the man who has never been exposed to gonorrhea need have no fear of his own sterility. The man who has had gonorrhea must make absolutely sure, by a competent medical examination, that he is capable of procreation.

Barrenness in women is much harder to deal with. Again, the most common cause in married women is gonorrhea due to an infection from a husband who thought he was cured.

In general, the safest way to predict a woman's fertility is by that of her family. If she comes of a stock that has had families of normal size in each generation, there is every reason to suppose that she herself will be fertile. A stock characterized by many childless matings or by "only child" families must be looked on with great suspicion.

A cause of sterility in women, to which some students have attached great importance, is Infantilism; that is, a condition in which the reproductive organs have not developed normally, but have remained in an infantile condition. This is supposed to go particularly with the child-like, "pretty baby" type of character, which some men admire in young women. If it exists, it can hardly be remedied; and the possibility of its existence is one of the urgent reasons



why women, as well as men, should have a thorough physical examination before marriage.

As was pointed out in Chapter VI, most childless marriages are such because of the deliberate will of the partners. It is not necessary to worry much about possible sterility—it is a relatively rare thing in matings where the wife is healthy and well developed and the husband has not had gonorrhea.

STOMACH troubles and intestinal and digestive difficulties in man do not necessarily prohibit marriage; they may be benefited by it through the better and more regular food that he will get in his own home. Many a bachelor whose inner tube has been tied in knots by a dairy lunch diet has found a quick and complete cure in his wife's cooking.

Digestive troubles are a little more dangerous to women, because of the strain of pregnancy; on the other hand they, too, may benefit by the greater regularity of married life. In either sex the case is one for a doctor's decision.

SYPHILIS is, with the possible exception of gonorrhea, the greatest enemy of marriage among diseases. Statistics as to its prevalence are unreliable, but it seems safe to say that 10% of the population of the United States has syphilis at one time or

another; and unfortunately, once acquired, it is extremely difficult to cure with absolute certainty.

While syphilis is nearly always contracted in illegitimate sexual intercourse, it can be acquired innocently, by kissing, from unclean instruments in a barber shop, or even from an insufficiently washed glass at a soda fountain or in a restaurant. If the source of these germs were traced further back, however, it would be found that they were spread by illegitimate coitus; and in general it may be said that if promiscuity were wiped out of existence, syphilis (and gonorrhea, too) would soon disappear.

Syphilis appears in so many forms that it is known to physicians as the Master Disease. With pneumonia, tuberculosis, and heart disease, it is the greatest killer in civilization. At least 15% of all insanity is due to syphilis.

Here, however, its relation to marriage is of most concern. The usual history is that a man has acquired syphilis from prostitutes in his early life, thinks he is cured, or hopes he is; marries, and promptly infects his wife. The result is miscarriages and stillbirths. Syphilis is the greatest cause of miscarriages; and in general probably 75% of the offspring of syphilitic parents die either before

birth or in the first year of life. Those who survive are the so-called congenital syphilitics, who, even though they live to maturity, never have a healthy day.

Syphilis usually begins with a small sore on the penis, and if it is taken in hand by a competent man as soon as this appears, it can usually be eliminated by what is known as the abortive treatment. If this is not done, the germs pass into the blood within a few days or weeks, and then it takes years to get rid of them—indeed, it may be impossible. The much vaunted “606” (salvarsan) suppresses the symptoms—it does not cure. A cure depends on long use of mercury in some form, and only the very best doctor to be found should be allowed to handle the case, for inexpert treatment may result in death or something worse.

It is absolutely out of the question for a man who has ever had syphilis to become engaged, much less married, until he *knows* he is cured; for, as mentioned above, he can, in certain stages of the disease, infect his sweetheart by kissing, just as he can infect his wife by coitus. The standard maintained by the most reputable specialists, and reaffirmed by the All-American Conference on Venereal Diseases (Washington, D. C., 1920) is that marriage may be

considered by a syphilitic only after three years of expert and effective treatment, followed by two years of freedom from all signs of disease, under medical observation. A single negative Wassermann test is no proof of freedom from the disease.

Under such conditions one may feel *reasonably* sure that he is really cured. He can never feel absolutely sure; and it is therefore only fair that his prospective bride should be informed of the facts, and allowed to take on herself the responsibility of marriage.

Among women, syphilis is almost wholly confined to (1) prostitutes, or girls who have been more or less promiscuous sexually, and (2) wives who have been infected by their husbands. The man who is marrying a superior girl need have little fear of her condition.

TUBERCULOSIS of the lungs is so widespread that no one can be said to be free from it. Autopsies reveal that, broadly speaking, everyone has been infected at one time or another, usually in childhood, but most people have enough resistance to withstand the attack, to recover from it without ever knowing that they had it. The question is, then, primarily one of resistance: there are races and families that have a weak resistance to tuberculosis,

and succumb easily; there are others that are exceptionally strong in this regard.

Anyone with an active case of tuberculosis certainly should not marry until cured, and until he has had several years afterward to build up his strength and prove that a relapse is not imminent. After that, he should be in a position to lead an outdoor life, or take up some line of work that will be favorable to the preservation of his health.

As death from tuberculosis is primarily a matter of heredity, the ideal would be to avoid, in marriage, families in which there have been deaths from this disease. But it is so widespread that such a counsel of perfection would be almost impossible to follow. One should not marry into a family where there have been many deaths from consumption; but if there have been merely a few cases that were cured, the young couple should be prepared to live the right kind of life, with plenty of fresh air, sunshine, exercise, and the right diet, and to see that their children from the start get the same advantages, so they will build up the best constitutions possible.

The marriage of a tuberculosis woman is especially dangerous, because pregnancy is likely to aggravate the case.

## APPENDIX II

### MY FIRST BABY

By M. W.

FOR nine months I had carried my baby, and he had become, oh, so heavy. My body felt as if it were dead. Neither standing, sitting, nor lying down could I be wholly comfortable; only at work could I forget momentarily the pressure in my abdomen.

On Monday I had prepared lunch for some guests, and after it we were all in the patio, I sitting in the hammock, when the membranes surrounding my child broke—quite painlessly—and the fluid in which he had been floating began to escape. I went to my room and got into bed while father telephoned the doctor; but as I did not understand at that time just what had happened, I did not give intelligent information. The doctor said he was coming out in our neighborhood that afternoon and would see me between four and five o'clock.

Had he adhered to this decision there might have

been lots of trouble, but as luck would have it he arrived about two o'clock, before calling on his other patients, and at once recognized what had occurred. By this time, too, my labor pains had begun. I had long wondered what they would feel like, and whether I would be able to recognize them as anything different from the various pains I had enjoyed for several months. I found, as had been predicted, that they are unmistakable, and the term "bearing down pains" well describes them. But they were at first not so very different from pains frequently felt during menstruation.

While father telegraphed to John, my husband, who was on our ranch in New Mexico, 200 miles away—for my delivery had not been expected for a fortnight longer—I made ready to start for the hospital in El Paso. Over my kimono I put the all-enveloping cape which I had worn in public for several months, and sat with father in the rear seat of the doctor's car. That was a wild ride! We violated all the speed laws, and passed traffic policemen with no consideration for their feelings, but I never expect to cover four longer miles than those. I was in misery, and sat with my legs stiffened out, groaning and calling to the doctor, and looking ahead for car tracks and other bumps that partic-

ularly tortured me. Although the day was warm, my feet and legs were ice cold. My pains were coming with intervals of only two or three minutes between, and as I described them to the doctor, it was made evident that we had no time to waste. By the time we had come down from the Mesa, he decided it would not be safe to try to reach the hospital for which we had started. Another was on our route, and we turned in there. I was assisted into a wheel chair, pushed over the bumps of what seemed to be an interminable number of thresholds into an elevator and rolled directly into the delivery room. It was about half past four.

For months—indeed, for years—I had lived in imagination the time of the coming of my first baby, and wondered what my sensations would be; wondered how I would stand it; wondered whether I would be able to know everything that went on, or whether I would lose consciousness; wondered if I would come through it alive. Now that I was on the threshold of the great experience, my principal feeling was one of excitement—apart, of course, from the pains, which, coming only a minute apart, were almost continuous. I was a little bewildered by the breathless speed of the whole performance, for I had been led to suppose that I would have twenty-



four hours or more from the beginning of labor pains to the appearance of my child.

But I was glad, for I had determined in my own mind weeks before—though this determination doubtless had little to do with the results—that I would get it over with as soon as possible. And now my body was being racked by the expulsive pains that showed my time had come.

They were the worst thing I had ever experienced: I thought at the moment that they could not be worse. I had not imagined that they would be so painful. The accounts which my married friends had poured out on me were vague and unintelligible, even though sometimes harrowing. So I knew almost nothing about what I was to expect: except that I had looked for a long, exhausting process, and now, in the short space of time required to bring me to the hospital, it seemed to be reaching its culmination. My excitement was almost intoxicating, although I felt desperate, helpless, to think that John was not with me to share in the experience I was about to undergo.

It took but a minute for us to reach the delivery room, and little longer for me to be undressed, lifted on the table, swathed in a hideous gown, shaved, painted with iodine, and given lots of miscellaneous

encouragement from the bystanders, who irritated me exceedingly. I wished that they would mind their own business and let me attend to mine. There was one little nurse who seemed to be unused to such experiences, and who looked badly frightened. The doctor had told her to wash her hands for ten minutes—if my understanding was correct—and I can never forget the picture she made standing there, trembling, apparently ready to cry, and alternately soaping and rinsing her hands for what seemed to be a whole afternoon. She was swallowing hard, and stiffening her neck and mouth, as if she were trying to keep from showing distress. Another nurse looked so cold and indifferent that I immediately hated her. A third seemed to be chewing gum. I despised them all, and wanted no one around except the doctor. I felt that he was the only person who could really do anything for me, and at each recurrence of pain I longed to have him near me. I tried to shut my mind to what I considered the impertinent and useless chatter of the nurses, who were doing their best to encourage me by telling me how brave I was. I did not feel brave—merely desperate, and determined to get the business over with as soon as possible. I thought if I totally ignored them—snubbed them, so to speak—they

would perhaps leave me alone and let me work out my own problem, my life problem.

My feet were put on foot-rests; straps on which to pull were placed in my hands; and I settled down to the job of getting my child into the world. I had but one will: to release him as rapidly as possible. Yet my concentration on this painful task did not prevent my mind from working incessantly on all sorts of related subjects. I pictured John driving furiously down the valley, and was inclined to be angry because he had not been with me at the time. Then I thought how disappointed he would be to miss all the excitement I was having. It transpired later that at the hour his son and heir was born he was sitting in the dust repairing a tire.

While a part of my mind was thus engaged outside my body, another part was directing all my energies into my muscles. I stiffened my legs until I raised my body entirely above the table, and had to be pushed back down on it by the doctor. I pulled and pulled on those straps until I thought they must break. I was at length rewarded by feeling the head of my little baby enter the channel to the outer world.

I felt as if I were about to split open. This period remains in my mind today as the most intense of

the whole experience. I sensed the channel being dilated wider and wider, and yet the child seemed to remain in one place, whereas I wanted to feel it moving toward the outer air. It was maddening.

The doctor approached with ether. I protested that I did not want to be anesthetized. I did not tell him why, but the reason was that I did not want to miss a single feature of this, the supreme experience of life. A woman's curiosity, you may say. Then, too, I feared that if I lost consciousness I would cease my own exertions, and therefore the baby would not be born so soon; and my dominant thought just then was to get him out into the world with as little delay as possible.

I was disposed to argue the matter, but the doctor told me ether was necessary to relax my muscles and make the birth easier and quicker, so I inhaled it in huge gasps. I felt myself slipping, then sinking down, down, softly and deliciously, as my arms and legs seemed to melt away, and then my trunk become reduced to a mere point. I rallied myself for one last mighty tug on the straps. A moment of panic siezed me, as I wondered whether I would ever "come to": I thought that perhaps I would never see my baby, after all. Then pain left me and I fell into a blissful unconsciousness.

In the ether I would hear the nurses' voices becoming louder and louder; then they would grow fainter and fainter as I again inhaled. The room would become indistinct, until I again lost consciousness and began to dream. Several times I dreamed that my baby had already been born. Other times I would dream that I was not in the hospital at all, but back in my home; then I would regain my senses, see the hospital room around me, and think that that was the real dream. When I emerged from the dreams I entered a world of smell—the odor of ether—and then saw the figure of the doctor looming up in the fog over me, unfamiliar in his white head-covering. I noted that he looked up frequently to the clock. The room seemed immensely high, and brought back to my mind similar sensations in childhood fevers.

Then I would feel the pain again—pains as if the contents of my abdomen were being torn out, together with stabbing pains, as if some one were rapidly running a knife into me in various directions. I have heard these described as “cutting and grinding pains,” which is apt. During these pains I moaned or cried out, but I shed no tears.

Much of the time, it seemed like a nightmare rather than a real experience. As often as I thought

of its reality, I thought of my mother, and then of all the women in the world who have given birth to babies, in the midst of suffering like mine. It gave me a new feeling toward womankind in general, as well as toward my own mother. "How hard life is!" I thought to myself; and I resolved that I would never bear another child.

Once I called out, "O God!" Then I reflected, "How funny that must sound to the nurses!" and I laughed a little to think that I had said it.

A phrase which my mother had once used flashed into my mind: "Pressing out the little life," she had said. That was just it. I repeated the expression over and over to myself, as I pressed. But my child seemed to make no progress toward the new world before him. Instead, he seemed to become humped up in one side of my body, so that part of my abdomen felt almost flat to my touch, while the other half was much distended.

At one time I heard an infant crying in the adjoining room, which is the nursery.

The next thing I knew the doctor was warning me to stop moving my legs, because the baby was between them.

Another flash: I saw the doctor holding a pair of scissors over me. I asked anxiously if he intended

to cut me, and he replied that he did not. If my mind had been a little less disordered I would of course have known that they were to sever the child's umbilical cord.

Another relapse into the ether. When I emerged I heard the doctor exclaim, "It's a boy!" My heart leaped, for I had wanted a boy, but to prevent disappointment I had almost persuaded myself that the first-born would be a girl.

Somewhere in this period I accidentally put my hand on my abdomen and felt it flat. Scarcely anything in the whole experience of the afternoon made a deeper impression on me than that. For so many weeks my abdomen had been enlarged, and now it was flat—or at least felt so to me. It made me realize keenly that my baby had left the maternal nest; that I was an actual mother and no longer "an expectant mother."

My consciousness of my surroundings began to be more sustained, although still foggy. I saw my baby held up in the air. I was shocked to see how large he was (as a fact, he weighed only six and one-fourth pounds) and wondered how there had ever been room for him in my small body. My vivid impression was that he was red with white streaks—the latter composed of the cheesy covering found

on all new-born babies, which had not yet been wholly removed from him. He was not an object of beauty just then. I called out to him weakly, "O Juanito, you're ugly, but I love you." Then I again succumbed to the ether.

In my next period of consciousness the doctor instructed me to pull and bear down some more, and the placenta was soon expelled. He assisted by manipulating my abdomen, and I was again struck to note how soft it was, as compared with its former distended condition, to which I had become so accustomed.

Because of the ether, I missed one experience which I coveted above almost all others—the first cry of the child. I did not hear him cry at all while he was in the delivery room. After he had been taken out I caught the thin, dismal wail and excitedly asked, "Is that my baby?" "Yes; he's crying," a nurse replied. I laughed with hysterical joy. I had been desirous that my baby should cry spontaneously as soon as his head was born—before even his shoulders issued from my body; and that he should not, a weakling, have to be slapped into breathing. I asked the doctor next day and learned that Juanito (the Spanish form of "little John") had behaved just as I had hoped.



One more brief period of unconsciousness, then the effects of the ether began to wear off and my excitement returned in equal measure. I now wanted to talk a steady stream to the previously despised nurses, or to anyone else in earshot; to talk of my baby, of my husband, of myself. While I was thus volubly engaged I was lifted off the table and wheeled back to my room, which father had in the meanwhile engaged for me.

The feeling of relief was heavenly. My body felt light as a feather. My back, which had long been under a strain, was so comfortable that I scarcely knew it was there.

On this brief trip I wept for the first time, however—hysterical tears because John was not in the hall to greet me, and to share so far as he might in the experience which, I felt, belonged to both of us. I passed dear father, who had been waiting in the hall most of the time, and who followed me to my room. Deliriously laughing and crying alternately, longing to talk of my experience with everybody I saw, I was in a few seconds landed in my bed. It was five o'clock. I had been in the delivery room just twenty-five minutes.

I was delighted, really, to have the doctor tell me next day that while my confinement (a "dry birth")

had been short, it had been relatively painful, not easy. I was proud to think, and to have my husband know, that I had been able to face a real ordeal, and to survive without flinching. Naturally, this sort of pride would not have led me to desire a more painful delivery; but since it so happened, I wanted to make the most of it.

I felt weak, as I said, but not remarkably sore or in pain, considering what I had been through. I did not even feel the most soreness next day, but rather the day following, when both arms and legs showed the strain to which I had subjected them. It is the same way after a mountain climb: one does not feel the stiffness so much on the day after as on the second day. In about forty-eight hours the stiffness in my arms began to bear testimony to the vigor with which I had pulled on those straps. My legs, although stiff, were less so than my arms.

My anxiety now was to know when John would come: I felt sure he would not be admitted to see me that night, and such proved to be the case. He arrived about eleven o'clock, but could not get in until next morning. I lay limply on the bed all night, scarcely sleeping at all; still living on the excitement of the event, and letting my mind run over and

over it. I began to think that maybe some day I would bear another child; but not too soon.

At six o'clock the following morning Juanito was brought to me for the first time, and I devoured him with greedy eyes. He looked like his father—there was no doubt of it. I noted a hundred little traits, enumeration of which would be tedious to anyone but his parents. Most of all, I was pleased to note his typically masculine appearance—he was one hundred per cent boy and not the most unsophisticated old bachelor visitor could ever mistake him for anything else. I did not want a “sissy,” and Juanito promised to live up to my ideal. Indeed, from the first day he displayed such marked characteristics of western manhood that the nurses in the hospital soon nicknamed him “Wild Bill.”

I gave him the breast, which was supplied only with colostrum, my milk not appearing until twenty-four hours later. I have read of some woman who said that the most ecstatic joy she experienced in her entire lifetime was the moment when she felt her child first nursing at her breast. The sensation made no such overwhelming impression on me—it was interesting, and somewhat painful. Beyond that, it was slightly repugnant to me, mainly, no doubt, because of the pain associated with it—pain

which ran clear through my abdomen. After a few days, as the pain disappeared, my repugnance to nursing abated, and I now enjoy the function.

My alarm was aroused by a big piece of surgeon's plaster gummed entirely around Juanito's little leg. I thought immediately of the scissors I had seen in the doctor's hand, and wondered what he had done to my boy. Closer observation would have shown me what I had to be told—that the strip of tape bore the number of my room, and was merely the child's identification tag.

A few hours later John came in, and thereafter spent almost the whole of every day with me, during the two weeks I remained in the hospital. I had many callers: four days after Juanito's birth I celebrated my own twenty-first birthday with quite a party, which brought its own ice cream. I am sure the hospital authorities were scandalized by the number of visitors I had, coming at all hours of the day. But even with this, my stay in the institution was most wearisome.

Moreover, the experiences of other newly-made mothers along the hall were distressing. Scarcely a day passed that I did not hear the moans and screams of some woman in childbirth, and my own nerves were not yet strong enough to receive them with

equanimity. Perhaps in a maternity hospital, built especially for the purpose, a more successful effort is made to deaden the sounds; but in this one I was obliged to endure altogether too much of the suffering of other women, in addition to my own little share.

As the baby was brought to me only at the three-hour intervals required for alimentation, he did not seem to be really mine: I felt no actual sense of ownership. Moreover, I was scared of my responsibility whenever he was beside me. And now that I am at home with him, where he is under my eyes almost all the time, I cannot yet realize that I am actually a mother. It still seems like a dream. No doubt the feeling of possession will grow on me. It was the same with marriage—I did not feel myself to be radically a different person during the month after the wedding than during the month before; in fact, it took a year or more for me to become adjusted to the feeling that my status had changed, and that I was a different person. I suppose it will be the same with motherhood. Anyhow, Juanito is growing sweeter every day. He is twenty-one days old this afternoon—his twenty-first birthday, one might say.

I am beginning to get over my awe of him. At

first, as I said, I was frightened by my own offspring, in spite of the fact that I have been familiar with babies all my life, having helped bring up my own brothers and sisters and numerous progeny of other people. But Juanito seemed so little, and fragile, that I scarcely dared touch him: indeed, while I caressed him tenderly, I am sure that he was at least a week old before I dared to kiss him for the first time. When we brought him home, at the end of our fortnight in the hospital, and I had for the first time the responsibility of him day and night, I was almost paralyzed with fear. The first bath I gave him was a delicate operation, indeed. Now I have learned what a tough, wiry, vigorous little fellow he is, and I am only delighted, not terrified, by him.

I am quite sure that this lying-in period—an appropriate name!—has been more trying to me than my pregnancy. Although I had some physical discomfort, often marked distress, yet I was able to keep busy then, and to be as active as I desired. Now, on the contrary, while I feel just as restless and mentally full of energy as ever, my ability to do what I want to do is limited. I long to clean house, to wash Juanito's diapers, to do all sorts of drudgery, as well as many things that are considered more esthetic. I did not feel such inescapable rest-

lessness before. Indeed, during the later months of my pregnancy I enjoyed a feeling of tranquillity greater than at any other period of my life. When I met people I felt more superiority and self-possession; now, I have returned temporarily to the nervous eagerness of my pre-marital days.

But in a few weeks more I know that this will disappear. Life is becoming more wonderful each day, as Juanito and I each gain strength. I can hardly wait for that most interesting period of all, when a baby begins to sit up, to walk, and to talk. I have much to look forward to; yet much also on which I can look back with joy. I have no feeling of reluctance to entering on another pregnancy, in due time: for Juanito must have brothers and a sister. Of course, the thrill of the event can never again be that which the birth of my first baby brought. That is a remembrance—even though already a somewhat dream-like remembrance—which is priceless. I can say truthfully that the experience of childbirth is, to me, so thrilling that I would gladly go through it—once—merely for the sake of the experience—even if I knew that I would not have a child of my own as the result of it. Think, then, what it means to me, when I have Juanito as well!





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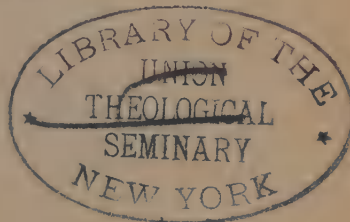
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